



John Bunyan

Printed for Nath. Poulter in the Poultry



1 shilling

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THE
Pilgrim's Progress
FROM
THIS WORLD,
TO

That which is to come :

Delivered under the Similitude of a

DREAM.

Wherein is Discovered,

The Manner of his setting out,
His Dangerous JOURNEY,
AND

Safe Arrival at the Desired Countrey.

By JOHN BUNYAN.

The Fifth Edition with Additions.

I have used Similitudes, Hosea 12. 10.

Licensed and Entred according to Order.

L O N D O N.

Printed for Nath. Ponder, at the Peacock
in the Poultry near the Church, 1680.

THE
SIGHTS
FROM
THIS WORLD
TO
THE
Advertifement.

Here is newly published, an Exposition
of the Sixth, Seventh, Eighth, Ninth and
Tenth Chapters of the *Hebrews*, being the
Third Volume of that Exposition: By *John*
Owen, D. D. Sold by *Nathaniel Ponder* at
the Peacock in the Poultry near the Church.

The Author's Apology for His BOOK.

When at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a Mode: Nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun.

And thus it was: I writing of the Way
And race of Saints in this our Gospel-day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory;
In more than Twenty things, which I set down:
This done, I Twenty more had in my Crown;
And they again began to multiply,
Like sparks that from the coals of Fire do fly:
Nay then, thought I, if that you breed so fast,
I'll put you by your selves, lest you at last
Should prove ad infinitum, and eat out
The Book that I already am about.

Well, so I did; but yet I did not think
To show to all the World my pen and Ink
In such a mode; I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbour; no not I;
I did it mine own self to gratifie.

Neither did I but vacant seasons spend
On this my Scribble; Nor did I intend
But to divert my self, in doing this,
From worse thoughts, which make me down miss.

The Authors Apology for his Book.

Thus I set Pen to Paper with delight,
And quickly had my thoughts in black & white.
For having now my Method by the end,
Still as I pull'd, it came; and so I pen'd
It down; until it came at last to be

For length & breadth the bigness which you see.

Well, when I had thus put my ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justify:

And some said, let them live; some let them die.
Some said, John, Print it; others said, not so.
Some said it might do good; others said, no.

Now was I in a straight; and did not see
Which was the best thing to be done by me:

At last I thought, since you are thus divided,
I Print it will, and so the case decided.

For though by I some I see would have it done
Though others in that Channel do not run.

To prove then who advised for the best,

Thus I thought, if now I did denie

Those that would have it, thus to gratifie;

I did not know, but hinder them I might,

Of that which would to them be great delight.

For those which were not for its coming forth

I said to them, Offend you I am loth:

Yet since your Brethren pleased with it be,

Forbear to judge, till you do further see.

If that euen will not read, let it alone

Some love the Meat, some love to pick the Bone.

The Authors Apology for his Book.

hiss. Sea that I might them better palliate,
I did too with them thus Expostulate.

May I not write in such a style as this?
In such a Method too, and yet not miss
My end, thy good? why may not it be done? (none
her, Dark clouds bring waters, when the bright bring
ether Sea dark or bright, if they their Silver drops
ic: Cause to descend, the earth, by yielding Crops
a die Gives praise to both, and carpeth not at either,
ot se But treasures up the Fruit they yield together;
no. Sea, so commixes both, that in her Fruit
see None can distinguish this from that; they suit
Her well, when hungry: But if she be full,
led, She spues out both, and makes her blessings null.

You see the ways the Fisher-man doth take
To catch the Fish; what Engins doth he make?
Behold? how he engageth all his wits;
Also his Snares, lines, angles, hooks, and nets:
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engine can make thine;
They must be grop'd for, and be tickled too,
Or they will not be catcht what e're you do.
How does the Fowler seek to catch his game
By divers means, all which one cannot name?
His gun, his nets, his lime-twigs, light and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures, yet there's none of these
Will make him Master of what Fowls he please,
Sea, he must Pipe and Whistle to catch this,
Yet if he does so, that Bird he will miss.

The Authors Apology for his Book.

If that a Pearl may in a Toads-head dwell,
And may be found too in an Oister-shell;
If things that promise nothing, do contain
What better is then Gold; who will disdain,
That have an inkling of it, there to look
That they may find it? Now my little Book
(Tho void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty Notions dwell
Well, yet I am not fully satisf'd (try'd.
That this your book, will stand, when soundly

Why what's the matter? It is dark; what tho?
But it is feigned: What of that? I tro,
Some men by feigned words, as dark as mine,
Make truth to spangle, and its Rays to shine.
But they want solidness: speak man thy mind:
They drown'd the weak, Metaphors make us

Solidity indeed becomes the Pen (blind
Of him that writeth things Divine to Men:
But must I needs want solidness, because
By Metaphors I speak? were not Gods Laws,
His Gospel-laws, in olden time held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober Man be to find fault
With them, lest he be found for to assault
The highest Wisdom: No, he rather stoops,
And seeks to find out what by Pins and Loops,
By Calves, and Sheep, by Heifers, and by Rams,
By Birds, and Herbs, and by the blood of Lambs,

God

The Authors Apology for his Book.

God speaketh to him; and happy is he
That finds the Light & Grace that in them be.

Be not too forward therefore to conclude,
That I want solidness; that I am rude:
All things solid in shew, not solid be;
All things in Parables despise not we,
Lest things most hurtful lightly we receive;
And things that good are, of our Souls bereave.
My dark and cloudy words, they do but hold
The truth, as Cabinets inclose the Gold.

The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths, to this day in such Mantles be.

Am I afraid to say that holy Writ, (wit,
Which for its Style and Praise puts down all
Is every where so full of all these things,
(Dark Figures Allegories) yet there springs
From that same Book, that lustre, and those rays
Of light, that turns our darkest nights to days.

Come let my Carper, to his Life now look,
And find there darker Lines than in my Book
He findeth any; Yea, and let him know, (too,
That in his best things there are worse lines.

May we but stand before Impartial Men,
To his poor One, I dare adventure Ten,
That they will take my meaning in these lines,
Far better than his lies in Silver Shines.
Come, Truth, altho in Swadling-clouts, I find,
Informs the Judgment, rectifies the Mind;

Pleases

The Authors Apology for his Book.

Pleases the Understanding, makes the Will
Submit ; The Memory too it doth fill
With what doth our Imaginations please ;
Likewise it tends our troubles to appease.

Sound words I know Timothy is to use,
And old Wives Fables he is to refuse ;
But yet grave Paul him no where did forbid
The use of Parables : in which lay hid (were
That gold, those pearls, and precious stones that
Worth digging for, and that with greatest care.

Let me add one word more, O Man of God :
Art thou offended ? Dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express ?
To those that are my betters, (as is fit)
Three things let me propound, then I submit.

1. I find not that I am deny'd the use
Of this my Method, so I no abuse
Put on the Words, Things Readers, or be rude
In handling Figure or Similitude,
In application ; but all that I may,
Seek the advance of truth this or that way :
Denied, did I say ? Nay, I have leave,
(Examples too, and that from them that have
God better pleased by their Words or Ways,
Than any Man that breatheth now adays)
Thus to express my mind, thus to declare
Things unto thee that Excellentest are.

2. I find that Men (as high as Trees) will write
Dialogue-wise ; yet no Man doth them slight

For

The Authors Apology for his Book.

For writing so, Indeed if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let Truth be free
To make her Salleys upon thee, and Me,
Which way it pleases God: For who knows how,
Better than he that taught us First to Plow,
To Guide our Mind and Pens, for his Design?
And he makes base things usher in Divine.

3. I find that Holy Writ in many places,
Hath semblance with this method, where the
Do call for one thing to set forth another; (cases
Use it I may then, and yet nothing smother
Truths Golden Beams: Nay, by this method may
Make it cast forth its Rays as light as day.

And now before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee and It into that hand (stand
That pulls the strong down, and makes weak ones

This Book it chalkech out before thine eyes
The Man that seeks the Everlasting Prize:
It shews you whence he comes, whither he goes;
What he leaves undone; also what he does:
It also shews you how he runs and runs,
Till he unto the Gate of Glory comes.

It shews too, who sets out for Life again,
As if the lasting Crown they would attain:
Here also you may see the reason why
They lose their Labour, and like fools do die.

This Book will make a Traveller of thee;
If by its Counsel thou wilt ruled be;

The Authors Apology for his Book.

*It will direct thee to the Holy-Land,
If thou wilt its directions understand :
Tea it will make the slothful active be ;
The blind also delightful things to see.
Art thou for something rare and profitable ?
Wouldest thou see a Truth within a Fable ?
Art thou forgetful, Wouldst thou remember
From New-years-day to the last of December
Then read my Fancies, they will stick like Burs
And may be to the helpless Comforters.*

*This Book is Writ in such a Dialect,
As may the minds of listless Men affect :
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel-strains.
Wouldst thou divert thy self from Melancholly ?
Wouldst thou be pleasant, yet be far from folly ?
Wouldst thou read Riddles and their Explana-
Or else be Drowned in thy Contemplation ? (rise
Dost thou love picking-meat ? or wouldest thou see
A Man iⁿ Clouds, and hear him speak to thee
Wouldst thou be in a Dream, and yet not sleep
Or wouldest thou in a Moment laugh and weep
Wouldst thou lose thy self, and catch no harm
And find thy self again without a Charm ? (who
Wouldst read thy self, and read thou knowest not
And yet know whether thou Art blest or not,
By reading the same Lines ? Or then come hither
And lay my Book, thy Head, and Heart together*

JOHN BUNYAN

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THE
Pilgrim's Progress :

In the Similitude of a

DREAM.

AS I walk'd through the Wil-
derness of this World, I light-
ed on a certain place where
was a *Den : And I laid me,
down in *that* place to sleep : And as I
slept I dreamed a Dream. I dreamed
and behold I saw a Man * clothed
with Rags, standing in a certain place,
with his face from his own House, a Book
in his hand, and a great burden upon his
Back. I looked, and saw him open
the Book, and read therein, and as he
read, he wept and trembled : and
not being able longer to contain, he
broke out with a lamentable cry ; say-
ing, * What shall I do ?

* The
Goal.

* Isa. 64.
Luk. 14. 33.
Psal. 24.
Hab. 2.
Act. 13. 1.

His Out-
cry.
* Acts .

In this plight therefore he went
home, and refrained himself as long as
he could, that his Wife and Children
should not perceive his distress, but he

B could

could not be silent long, because his trouble increased: wherefore length he brake his mind to his Wife and Children; and thus he began to talk to them, *O my dear Wife, faith and you the Children of my bowels, I your dear friend am in my self undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that our City will be burned with fire from Heaven, in which fearful overthrow, both self, with thee my wife, and you my sweet babes, shall miserably come to ruin; except (the which, * yet I see not) some way of escape can be found, whereby we may be delivered.* At this, His Relations they were sore amazed; not for that they believed, that what he said to them was true, but because they thought, that some frenzy distemper had got into his head; therefore drawing towards night, and trusting hoping that sleep might settle his brains, with all haste they got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did: he told them, worse and worse. He set so to talking to them again, that they began to be hardned. * They also thought to drive away his distemper by harsh and surly carriage to him.

* He knows
no way of
escape as
yet.

* Carnal
Physick for
a sick Soul.

Sometimes

sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now, I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?*

Acts 16, 30.

I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because, (as I perceived) he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and *after that, to come to judgment: and I find that I am not *willing to do the first, nor *able to do the second.

*Heb. 9, 27.

*Job 26.

2, 27.

*Ezek. 22.

Then saith *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, because I fear that this burden that is upon my back, will sink me

lower than the Grave; and I shall
 *Isa. 30.33. into *Tophet. And Sir, if I be not
 to go to Prison, I am not fit to go
 Judgment, and from thence to Execu-
 tion; and the thoughts of these things
 make me cry.

Then saith *Evangelist*, if this be
 condition, why standest thou still? He
 answered, because I know not wher
 to go. Then he gave him a * *Par-*
 *Conviction of the neces- sity of flying. ment Roll, and there was written with
 in, * *Fly from the Wrath to come.*

* Mat. 3.7. The Man therefore read it, and
 looking upon *Evangelist* very carefu-
 ly; said, Whither must I fly? Then said
 * Mat. 7. *Evangelist*, pointing with his finger
 Psal. 119. 135. over a very wide field. Do you see yonder
 2 Pet 1. 29. *Wicket-gate*? The Man said, No.
 *Christ and the way to him cannot be found without the Word. Then said the other, Do you see yonder
 *shining light? He said I think
 do. Then said *Evangelist*, Keep the
 light in your eye, and go up directly
 thereto, * so shalt thou see the Gate
 at which when thou knockest, it shall
 be told thee what thou shalt do.

So I saw in my Dream, that the
 Man began to run; now he had not
 run far from his own door, but his Wife
 and Children perceiving it, began to
 cry after him to return: * but the Man
 * Luke 14. 16. put his fingers in his ears, and ran on
 crying, Life, Life, Eternal Life: so
 * Gen. 19. 17. looked not behind him, * but fled
 towards the middle of the Plain.

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The Neighbours also came out to see him run, and as he ran, some mocked, others threatned, and some called after him to return: And among those that did so, there were two that were resolved to fetch him back by force. * The name of the one was Ob-
** They that fly from the wrath to come, are a gazing stock to the World. Jer. 20. 15.*
 stinate, and the name of the other Pli-
** Obstinate and Pliable follow him.*
 able. Now by this time the Man was at a good distance from them; but however they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the Man, Neighbours, *Wherefore are you come?* They said, to perswade you to go back with us; but he said, that by no means be: You dwell (said he) in the City of Destruction (the place also where I was born) I see it beset; and dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and Brimstone; be content good Neighbours, and go along with me.
** What, said Obstinate, and leave our friends, and our Comforts behind us?*
** Obstinat.*
 Yes, said Christian (for that was his name) because, that all, which you will forsake, is not * worthy to be compared with a little of that that I am
** Christian.*
 seeking to enjoy, and if you will go along with me, and hold it, you shall be as I my self; for there where I go, is enough, and to spare; Come a-
** Luke.*
 away, 15. 17.

away, and prove my Words

Obst. *What are the things you see since you leave all the world to find them*

* 1. Pet. 1.

4.

* Heb. 11.

16.

Chr. I seek an * Inheritance, incorruptible, undefiled, and that fadeth not away; and it is laid up in Heaven, * and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will in my Book.

Obst. Tush, said Obstinate, away with your Book; will you go back with me or no?

Chr. No, not I, saith the other; because I have laid my hand to the

* Luk. 9.

62.

* Plow.

Obst. Come then, Neighbour Pliable let us turn again, and go home with him; there is a company of these Crazy-headed Coxcombs, that when they take fancy by the end, are wiser in their own eyes then seven men that can render reason.

Pli. Then said Pliable, don't revile if what the good Christian says, is true the things he looks after are better then ours; my heart inclines to go with my Neighbour.

Obst. What! more fools still? ruled by me, go back; who knows whether such a brain-sick fellow will lead you? back, Go back and be wise.

Chr. Nay, but do thou * come with thy Neighbour Pliable, there are such things

* Christian and Obstinate pull for Pliable's soul.

things to be had which I spoke of, and many more Glories besides; if you believe not me, read here in this Book; and for the truth of what is expressed herein, behold all is confirmed by the * Blood of him that made it.

* Heb. 9.

Pli. * Well Neighbour Obstinate 17, 18, 19, 20, 21.
(saith Pliable) I begin to come to a point, intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to his desired place? * Pliable contented to go with Christian.

Chr. I am directed by a man whose name is Evangelist, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

Pli. Come then good Neighbour, let us be going, then they went both together.

Obst. And I will go back to my place said Obstinate: * I will be no Companion of such misled fantastical Fellows.

* Obstinate goes railing back.

Now I saw in my Dream, that when Obstinate was gone back, Christian and Pliable went * talking over the Plain; and thus they began their discourse.

* Talk between Christian and Pliable.

Chr. Come Neighbour Pliable, how do you do? I am glad you are persuaded to go along with me; had even Obstinate himself, but felt what I have felt of the powers, and terrors of what is yet unseen, he would not thus lightly have given us the back.

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Pli. Come Neighbour Christian, since there is none but us two here, tell me now further, what the things are: and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind, than spake of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

Pli. And do you think that the words of your Book are certainly true?

Chr. Yes verily, for it was made by him that cannot lie.

Pli. Well said; what things are they?

Chr. There is an ***endless Kingdom** to be inhabited, and everlasting life to be given us; that we may inhabit that Kingdom forever.

Pli. Well said, and what else?

Chr. There are **Crowns of Glory** to be given us; ***and Garments** that will make us shine like the Sun in the Firmament of Heaven.

Pli. This is very pleasing, and what else?

Chr. There shall be no more crying, ***nor sorrow**; for he that is owner of the place, will wipe all tears from our eyes.

Pli. And what Company shall we have there?

Chr. There we shall be with **Seraphims**, ***and Cherubims**, Creatures that

will

* Tir. 1. 2.

* Isa. 4. 5,

1.

John 10.

7, 28, 29.

2

Chr.

* 2 Tim. 4.

8,

Rev. 22. 4.

May 13.

Chr.

* Isa. 1. 2.

Rev. 7. 16,

1. Heb. 21. 4.

Chr.

* Isa. 6. 2.

1 Thes. 4.

16. 17.

Rev. 7. 57.

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will dazle your eyes to look on them. There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving, and holy; every one walking in the sight of God; and standing in his presence with acceptance for ever: In a word, there there we shall see the * Elders with their Golden Crowns: There we shall see the Holy * Virgins with their Golden Harps. There we shall see * Men that by the Word were cut in pieces, burnt in flames, eaten of Beasts, drowned in the Seas, for the love that they bare to the Lord of the place; all well, and cloathed with * immortality, as with a Garment.

Rev. 4.

Ch. 14.

12, 3, 4, 5.

John 12.

25.

* 2 Cor. 5

2, 3, 5.

Pli. The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? how shall we get to be sharers thereof?

Chr. The Lord, the Governor of the Country, hath recorded that in this Book: the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

* Isa. 55. 1.

John 7. 37.

ch. 6.

Rev. 21. 5.

ch. 22. 1.

Pli. Well, my good Companion, glad am I to hear of these things: Come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my Dream, that just

B 5.

as

* The
Slough
of Despond.

as they had ended this talk, they drew near to a very *Miry* * *Slough* that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Despond*. Here therefore they wallowed for a time, being grievously debauched with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the Mire.

Pli. Then said *Pliable*, *Ab*, Neighbour *Christian*, where are you now?

Chr. Truly said *Christian*, I do not know.

Pli. At that *Pliable* began to be offended; and angerly, said to his fellow, *Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect, twixt this and our journeys end?*

* It is not
enough to
be pliable.

* May I get out again with my life, you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next to his own house: So away he went, and *Christian* saw him no more.

* Christian
in trouble;
seeks still to
get farther
from his
own House.

Wherefore *Christian* was left to tumble in the Slough of *Despond* alone; but still he endeavoured to struggle to that side of the Slough, that was still further * from his own House, next to the *Wicker-gate*; the which he did, but could

could not get out, because of the burden that vvas upon his back: But I beheld in my Dream, that a Man came to him, vvwhose Name was *Help*, and asked him, *VVhat he did there?*

Chr. Sir, said *Christian*, I was bid go this way, by a Man called *Evangelist*, who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

Help. But *Why did not you look for the steps?*

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then, said he, * *Give me thy hand; so he gave him his hand*, and * *he drew him out, and set him upon sound ground*, and bid him go on his way.

Then I stepped to him that pluckt him out, and said; Sir, wherefore, since over this place is the way from the City of *Destruction*, to yonder Gate, is it, that this Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry slough* is such a place as cannot be mended: It is the descent whither the * *scum and filth that attends conviction for sin doth continually run*, and therefore is it called the *Slough of Despond*: for still as the sinne is awakened about his lost condition, there ariseth in his Soul many fears and doubts, and

* *The Promises.*

* *He lp lift him out.*

* *Psal. 140, 2.*

* *What makes the Slough of Despond.*

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and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

* Isa. 35, 3.

It is not the * pleasure of the King that this place should remain so bad, his Labourers also, have by the direction of His Majesties Surveyors, been for above this sixteen hundred years, imployed about this patch of ground, if perhaps it might have been mended: Yea, and to my knowledge, said he, *Here hath been swallowed up, at least, Twenty thousand Cart-loads; yea, millions of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions, (and they that can tell, say, they are the best materials to make good ground of the place,) if so be it might have been mended, but it is the Slough of Despond still; and so will be, when they have done what they can.*

* The Promises of forgiveness and acceptance to life by Faith in Christ.

True, there are by the direction of the Law-giver, certain good and substantial * steps, placed even through the very midst of this *Slough*; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen, or if they be, men through the dizziness of their Heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there, but the ground

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ground is * good when they are once * 1 Sam. 12.
got in at the Gate.

23

Now I saw in my Dream, that by
this time * *Pliable* was got home to his * *Pliable is*
House again. * So his Neighbours came *got home &*
to visit him; and some of them called *is visited by*
him *wise Man* for coming back; and *his Neigh-*
some called him *Fool* for hazarding *bours.*
himself with *Christian*; others again * *His En-*
did mock at his *Cowardliness*; saying, *tertainment*
Surely since you began to venture, I would *by them at*
not have been so base to have given out for *his return.*
a few difficulties. So *Pliable* sat sneak-
ing among them. But at last he got
more confidence, and then they all turn-
ed their tales, and began to deride poor
Christian behind his back. And thus
much concerning *Pliable*.

Now as *Christian* was walking so-
litarily by himself, he espied one afar
off, come crossing over the field * to * *Worldly-*
meet him; and their hap was to meet *Wise man*
just as they was crossing the way of each o- *meets with*
ther. The Gentlemans Name that met *Christian.*
him was Mr. *Worldly Wiseman*, he
dwelt in the Town of *Carnal Policy*, a
very great Town, and also hard by,
from whence *Christian* came. This
man then meeting with *Christian*, and
having some inckling of him, (for *Chri-*
stian's setting forth from the City of
Destruction, was much noised abroad,
not only in the Town where he dwelt,
but also it began to be the Town talk in
some

some other places.) Master *Worldly-Wise-man* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like; began thus to enter into some talk with *Christian*.

Talk be-
twixt Mr.
Worldly-
Wise-man
and Chri-
stian.

Worl. How now, good fellow, *whither away after this burdened manner?*

Chr. A burdened manner indeed, as ever, I think, poor creature had. And whereas you ask me, *Whither away*, I tell you, Sir; I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Worl. Hast thou a Wife and Children?

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly, methinks, I am as * if I had none.

* 1 Cor. 7.
29.

Worl. Wilt thou hearken to me, if I give thee Counsel.

Chr. If it be good, I will; for I stand in need of good Counsel.

* Worldly
Wise-man's
Counsel to
Christian.

Worl. * I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee, till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there any man in our Country that can take

take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. Who bid you go this way to be rid of thy burden.

Chr. A man that appeared to me to be a very great and honourable person; his Name, as I remember, is Evangelist.

Worl. * I beshrew him for his Counsel, there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee, and that thou shalt find, if thou wilt be ruled by his Counsel: Thou hast met with something (as I perceive) already; for I see the dirt of the Slough of Despond is upon thee, but that Slough is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou thou art like to meet with in the way which thou goest, Wearisomness, Painsfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darknes; and in a word death and what not? These things are certainly true, having been confirmed by many Testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned: * nay, methinks I care not what I meet with in the way, if so be I can al

* M. Worldly-Wise man condemned Evangelists Counsel.

* The frame of the heart of young Christian.

so

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so meet with deliverance from my burden.

Worl. How camest thou by the burden at first?

Chr. By reading this Book in my hand.

* Worldly-
Wifeman
does not like
that Man
(should be
serious in
reading the
Bible.

* Worl. * I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall unto thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain: it is ease for my heavy burden.

Worl. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me). I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea; and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Sir, pray open this secret to me.

* Whisker
A: World-
ly prefers
Mortality
before the
Strait Gate.

Worl. * Why, in yonder Village, (the Village is named Mortality) there dwells a Gentleman, whose Name is Legality, a very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their Shoulders:

shoulders: yea, to my knowledg, he hath done a great deal of good this way. As, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is Civility, that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbours, in credit and good fashion.

* Now was Christian somewhat at a stand, but presently he concluded; if this be true, which this Gentleman hath said, my wisest course is to take his advice, and with that he thus farther spoke.

* Christian
shared by
Mr Worl-
ly Wife
mans word.

Chr. Sir, which is my way to this honest man's house?

Worl. Do you see yonder * high hill?

* Mount
Sinai.

Chr. Yes, very well.

Worl. By that Hill you must go, and

the

the first house you come at, is his.

So *Christian* turned out of his way to go to *Mr. Legality's* house for help: but behold, when he was got now hard by the *Hill*, it seemed so high, and also, that side of it that was next the way side, did hang so much over, that *Christian* was * afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden, now, seemed heavier to him, than while he was in his way. There came also * flashes of fire out of the *Hill* that made * *Christian* afraid that he should be burned: here therefore he sweat, and did quake for * fear. And now he began to be sorry that he had taken *Mr. Worldly-Wise-mans* Counsel; and with that he saw * *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with *Christian*.

Evan. * What doest thou here *Christian*? said he, at which words *Christian* knew not what to answer: wherefore, at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the man that I found crying, without the walls of the City of Destruction?

* *Christian* afraid that Mount Sinai would fall on his head.

* Exod. 19.

18.

* Ver. 15.

* Heb. 12.

11.

* *Evangelist* findeth *Christian* under Mount Sinai, and looketh severely upon him.

* *Evangelist* reasons afresh with *Christian*.

Chr.

Chr. Yes dear Sir, said *Christian*.

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way.

Chr. I met with a Gentleman, so soon as I had got over the *Slough of Despond*, who perswaded me, that I might in the *Village* before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going, and I told him.

Evan. And, what said he then?

Chr. He asked me if I had a Family, and I told him: but said I, I am so loden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder Gate to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way,

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way, and short, not so attended with difficulties, as the way, Sir, that you set me: which way, said he, will direct you to a Gentleman's house that hath skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are; I stopped for fear (as I said) of danger: but I now know not what to do.

Evan. Then (said Evangelist) stand still a little, That I may shew thee the words of God. So he stood trembling. Then

* Heb. 12.
22.

(said Evangelist) * See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth,

* Evange-
list convin-
ces Christi-
an of his
Error.

* much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, * Now the

* chap. 10.
38.

just shall live by Faith but if any man draws back, his Soul shall have no pleasure in him. He also did thus apply them,

Thou art the man that art running into this misery, thou hast began to reject the counsel of the most high; and to draw back thy foot from the way of peace, even almost to the hazarding of thy Perdition.

Then Christian fell down at his foot as dead, crying, What is me, for I am undone: at the sight of which Evange-
list caught him by the right hand say-
ing all manner of sin and blasphemies
shall

shall be forgiven unto men, be not faithless, but believing; then did *Christian* again a little revive, and stood up trembling, as at first before *Evangelist*.

Then *Evangelist* proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who it was also to whom he sent thee.

* The man that met thee, is one *Worldly-wise man*, and rightly is he so called; partly * because he favoureth only the Doctrine of this world (therefore he always goes to the Town of *Mortality* to Church) and partly, * because he loveth that Doctrine best; for it saveth him best from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. * Now there are three things in this mans counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a *Worldly-wise man*.

The

* Mr. Worldly Wise-man described by *Evangelist*.

* 1 John 4.

* Col. 5. 12.

* *Evangelist* discovers the deceit of Mr. Worldly-Wise-man.

Luke 13. The Lord says, * *Strive to enter into the strait gate, the gate to which I send thee*
 14. * *for strait is the Gate that leadeth unto*
 * Mat. 7. 13, *Life, and few there be that find it.* From
 14. this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkening to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to * *prefer it before the treasures in Egypt*: besides the King of Glory hath told thee, * *that he that will save his life, shall lose it: and*
 * Heb. 11. *he that comes after him, and hates not*
 25, 26. *his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my Disciple.* I say therefore, for man to labour to perswade thee, that that shall be thy death, without which, the truth hath said, thou canst not have eternal life. This Doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the * *Bond woman which now is,*
 * Gal. 4. 21. *and*
 22, 23, 24, *and*
 25, 26, 27. *and*

and is in bondage with her children ,
and is in a mistery this * Mount Sinai , **The Bond-*
which thou hast feared will fall on thy *woman.*
head. Now if she with her Children
are in bondage, how canst thou expect
by them to be made free ? This *Legality*
therefore is not able to set thee free
from thy burden. No man was as yet
ever rid of his burden to him , no, nor
ever is like to be : ye cannot be justified
by the works of the Law ; for by
the deeds of the Law no man living can
be rid of his burden : therefore Mr.
Worldly-wise man is an alien , and Mr.
Legality is a cheat : and for his Son *Civ-*
ility , notwithstanding his simpering
looks , he is but an Hypocrite , and
cannot help thee. Believe me , there is
nothing in all this noise , that thou hast
heard of these sottish men, but a design
to beguile thee of thy Salvation , by
turning thee from the way in which I
had set thee. After this *Evangelist* called
aloud to the Heavens for Confirmation
of what he had said ; and with that
there came words and fire out of the
Mountain under which poor Christian
stood , that made the hair of his flesh
stand up. The words were thus pro-
nounced , *As many as are of the works of* *Solom. 3.*
the Law, are under the Curse ; for it is *1.*
written, Cursed is every one that continu-
eth not in all things which are written in
the Book of the Law to do them.

Now

Now *Christian* looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with *Mr. Worldly-Wiseman*; still calling himself a thousand fools for hearkning to his counsel: he also was greatly ashamed to think that this Gentlemans arguments, flowing onely from the flesh, should have the prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

**Christian.* *Chr.* *Sir, What think you? is *Enquired if* there hopes? may I now go back; *be may yet* and go up to the *Wicket-Gate*, shall *be Happy.* I not be abandoned for this, and sent back from thence ashamed. I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Evan. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken thy way that is good, to tread in forbidden paths: *yet will the man at the Gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is *kindled but a while. Then did *Christian* address himself to go back, and *Evangelist*, after he had kissed him, gave him one smile, and bled him God speed: so he went on with haste, neither

* *Evangelist* comforts him.

* *Ps. 7. last.*

neither

neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly Wiseman's* counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written, Knock and it shall be opened to you *. He knocked therefore more than once or twice, saying,

* Mat. 7.8.

May I now enter here? will he within open to sorry me, though I have been an undeserving Rebel? then shall I not fail to sing his lasting praise on high. At last there came a grave person to the Gate, named *Good-will*, who asked who was there? and whence he came, and what he would have?

Chr. Here is a poor burdened sinner, I come from the City of *Destruction*, but am going to *Mount Zion*, that may be delivered from the wrath to come; I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing

* The Gate will be opened to broken-hearted sinners.

to let me in. *Good-will.* *I am willing with all my heart, said he; and with that he opened the Gate, and he entered.

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So when *Christian* was stepping in the other gave him a pull: Then said *Christian*, What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which * *Beelzebub* is the Captain: from thence both he, and those that are with him, shoot arrows at those that come up to this Gate; happily they may die before they enter in. Then, said *Christian*, * I in joyce and tremble. So when he was got in, the man of the Gate asked him who directed him thither?

* *Satan* envies those that enter the straight Gate.

* *Christian* entered the Gate with Joy and Trembling.

* Talk between Good-will and *Christian*.

Chr. * *Evangelist* bid me come, knock, (as I did;) And said, that you, Sir, would tell me what I must do.

Good-will. An open door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefits of my hazards.

Goodwill. But how is it that you came alone?

Chr. Because none of my Neighbours saw their danger as I saw mine.

Good-Will. Did any of them know your coming?

Chr. Yes, my Wife and Child saw me at the first, and called after me to turn again: Also some of my Neighbours stood crying and calling on me to return; but I put my Fingers in my Ears, and so came on my way.

Go

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Good-Will. But did none of them
allow you to persuade you to go back.

Chr. Yes, both Obstinat and Pliable;
but when they saw that they could not
prevail, Obstinat went railing back;
but Pliable came with me a little way.

Good-Will. But why did he not come
braugh?

Chr. We indeed came both toge-
ther, until we came at the Slough of
Despond, into the which we also sud-
denly fell. And then was my Neigh-
bour Pliable discouraged, and would
not adventure further. * Wherefore
I went out again, on that side next to his
own house; he told me, I should possess
the brave Countrey alone for him: So
he went his way, and I came on. He
after Obstinat, and I to this Gate.

Good-Will. Then said Good-Will, Alas
poor man, is the Coelestical Glory of
a small esteem with him, that he coun-
terth it not worth running the hazards
of a few difficulties to obtain it?

Chr. Truly, said Christian, I have
said the truth of Pliable, and if I should
also say all the truth of my self, it will
appear there is * no betterment betwixt
him and my self. 'Tis true; he went
back to his own house, but I also turn-
ed aside to go into the way of death,
being perswaded thereto by the carnal
greenwarden of the Wicket-Way.

Good-Will. Oh, did he light upon

* A man
may have
company
when he
sets out for
Heaven,
and yet go
thither al-
one.

* Christian
accuseth
himself be-
fore the
man at the
Gate.

you! what, he would have had you sought for ease at the hands of Mr. *Legality*; they are both of them a very cheat: but did you take his counsel?

Chr. Yes, as far as I durst. I went to find out Mr. *Legality*, until I thought that the Mountain that stands by his house, would have fallen upon my head, wherefore there I was forced to stop.

Good will. That Mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dashed in pieces.

Chr. Why, truly I do not know what had become of me there, had not an *Evangelist* happily met me again, and was musing in the midst of my despair, but 'twas Gods mercy that he came to me again, for else I had never come hither. But now I am come, such one as I am, more fit indeed for death by that Mountain, than thus to stand talking with my Lord: But Oh, what a favour is this to me, that yet I have admitted entrance here.

* Christian is comforted again.

* John 6. 37.

* Christian directed yet in his way.

Good will. * We make no Objections against any, notwithstanding that they have done before they come hither, * *they in no wise are cast out*; and therefore, good *Christian*, come a little way with me, and I will teach thee about the way thou must go. * *Let me go before thee*; dost thou see this narrow way? **THAT** is the way thou must

go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles, and it is as streight as a Rule can make it: This is the way thou must go.

Chr. But said *Christian*, Is there no turnings nor windings, by which a Stranger may loose the way?

Good will. Yes, there are many ways BUTT down upon this; and they are crooked, and wide: But thus thou maist distinguish the right from the wrong, the right onely being streight and narrow.

Then I saw in my Dream, That *Christian* asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, until thou comest to the place of Deliverance; for there it will fall from thy back of it self.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him that by that he was gon some distance from the Gate, he would come at the house of the Interpreter, at whose Door he should knock and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

Then he vvent on, till he came at the house

* *Christian* afraid of losing his way.

* Mat. 7. 14.

* *Christian* weary of his Burden.

* There is no deliverance from the guilt and burden of sin but by the Death and Blood of Christ.

* Christian
comes to the
house of the
Interpreter.

house of the * Interpreter, vvhere he
knocked over and over; at last one came
to the door, and asked *VVho wasthere*

Chr. Sir, here is a Traveller, who was
bid by an acquaintance of the Good
man of this House, to call here for my
profit, I vvould therefore speak vvith
the Master of the House: so he called
for the Master of the House; vvho af-
ter a little time came to *Christian*, and
asked him vvhat he vvould have?

Chr. Sir, said *Christian*, I am a Man
that am come from the City of *Destruction*,
and am going to the Mount *Zion*,
and I vvvas told by the Man that stand
at the Gate at the head of this vvay
that if I called here, you vvould shew
me excellent things, such as vvould be
an help to me in my Journey.

Inter. Then said the *Interpreter*,
* come in, I vvill shew thee the
vvhich vvill be profitable to thee. So
he commanded his man to light the
Candle, and bid *Christian* follow vvith him,
so he had him into a private Room,
and bid his Man open a door; the
vvhich vvhen he had done, * *Christian*
saw the Picture of a very grave Per-
son hang up against the vvall, and this
vvvas the fashion of it, *It had eyes lift-
ed up to Heaven, the best of Books in his
hand, the Law of Truth was written upon
its lips, the World was behind his back,
it stood as if it pleaded with Men, and a*

* He is en-
tertained.
† Illumina-
tion.

* Christian
sees a brave
Picture.

† The fashi-
on of the
Picture.

Crown

Crown of Gold did hang over its head.

Chr. Then said Christian, What meaneth this?

Inter. The Man whose Picture this is, is one of a thousand, he can + beget Children, Travel in birth with Children, and + Nurse them himself when they are born. And whereas thou seest + him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his Lips: it is to shew thee, that his vwork is to know & unfold dark things to sinners; even as also thou seest him stand as if he pleaded vvith Men: And vyhereas thou seest the World as cast behind him, and that a Crovvn hangs over his head; that is, to shew thee, that slighting, and despising the things that are present, for the love that he hath to his Masters service, he is sure in the vworld that comes next, to have Glory for his reward: Novv said the Interpreter, I have shewved thee this Picture first, + because the Man vvwhose Picture this is, is the only Man, whom the Lord of the Place whither thou art going, hath authorized to be thy Guid in all difficult places thou mayest meet with in the way: wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right,

+ 1 Cor. 4.

15.

+ Gal. 4. 19.

+ The meaning of the Picture.

+ Why he shewed him the Picture first.

but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlor*, which was full of dust, because never swept the which, after he had reviewed a little while, the *Interpreter* called for a man to sweep: Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost there with been choaked. Then said the *Interpreter* to a *Damsel* that stood by, bring hither Water, and sprinkle the Room the which when she had done, it was swept, and cleansed with pleasure.

Chr. Then said *Christian*, What means this?

Int. The *Interpreter* answered, This *Parlor*, is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel: Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and

* Rom. 7. 6.

† 1 Cor. 15.

56.

* Rom. 5. 20.

for

forbid it, for it doth not give power to subdue.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it vvas cleansed with pleasure; This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the faith of it; and consequently, fit for the King of Glory to inhabit.

I saw moreover in my Dream, † that the *Interpreter* took him by the hand, and had him into a little Room, where sat two little Children, each one in his Chair. The name of the eldest was *Passion*; and the name of the other, *Patience*; *Passion* seemed to be much discontented, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion*? The *Interpreter* answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: But *Patience* is willing to wait.

Then I saw that one came to *Passion*, and brought him a bag of Treasure, and poured it down at his feet; the which he took up, and rejoyced therein, and vvithal laughed *Patience* to

* Joh. 15. 3.

Eph. 5. 16.

Acts 15. 9.

Rom. 16.

25, 26.

Joh. 15. 11.

† He shewed him *Passion* and *Patience*.

Passion will have it now.

† *Patience* is for wait-

ing.

* *Passion*

hath his

desire.

† And
quickly la-
wishes all
away.

* The Mat-
ter expound-
ed.

* The World-
ly man for
a bird in
the hand.

* Patience
had the best
Wisdom.

scorn: But I beheld but a while, and he had † lavished all away, and had nothing left him but Rags.

Chr. Then said Christian to the Interpreter * Expound this matter more fully to me.

Inter. So he said, these two Lads are Figures, Passion, of the Men of this World; and Patience, of the Men of that which is to come. For as here thou seest, Passion will have all now, this year that is to say, in this World; So are the Men of this World: They must have all their good things now, they cannot stay till next Year, that is, unto the next World, for their Portion of good. That Proverb, * A Bird in the hand is worth two in the bush, is of much Authority with them, then are all the Divine Testimonies of the good of the world to come. But as thou savest that he had quickly lavished all away, and had presently left him nothing but Rags; So will it be with all such men at the end of this world.

Chr. Then said Christian; Now I see that Patience has the best * Wisdom, and that upon many accounts: 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other had nothing but rags.

Int. Nay, you may add another, wit, the glory of the next World will never wear out; but these are sudden

gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, because he had his best things last; for first must give place to last, because last must have his time to come: but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it, but he that has his portion last, must have it lastingly: Therefore it is said of *Dives*, *In thy life time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.*

† Things that are first must give place, but things that are last are lasting.

Chr. Then I perceive 'tis not best to covet things that are now, but to wait for things to come.

† Luke 16. *Dives had his good things first.*

Int. You say Truth, * For the things that are seen, are Temporal; but the things that are not seen, are Eternal: But tho this be so, yet since things present, and our fleshy appetite, are such near Neighbours one to another; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into amity, & that distance is so continued between the second.

* 2 Cor. 4. 18. The first things are but Temporal.

Then I saw in my Dream, that the Interpreter took *Christian* by the hand, and led him into a place where was a Fire burning against a Wall, and one standing

standing by it, always casting much Water upon it to quench it, Yet did the Fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of Grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the Devil; but in that thou seest the fire, notwithstanding burn higher and hotter thou shalt also see the reason of that. So he had him about to the back-side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then said *Christian, What means this?* The Interpreter answered, This is *Christ*, who continually with the Oyl of his Grace, maintaineth the work already begun in the heart by the means of which, notwithstanding what the Devil can do, the souls of his people prove Gracious still. And in that thou sawest, that the Man stood behind the Wall to maintain the fire, this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

2 Cor. 12. 9.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted; he saw also upon

upon the top thereof, certain persons walking, who were cloathed all in gold. Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door, stood a great company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the door, at a Table side, with a Book and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the door-way, stood many Men in armor to keep it, being resolved to do to the Men that would enter, what hurt and mischief they could. Now was *Christian* somewhat in amaze; at last, when every Man started back for fear of the armed men; *Christian* saw a man of a very stout countenance, come up to the Man that sate there to write; saying, † Set down my Name Sir; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so after he had † received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which

† The valiant man.

† Acts 14.

22.

which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace saying,

Come in, Come in;

Eternal glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian*, let me go hence. Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again; and led him into a very dark Room, where there sat a Man in an Iron + Cage.

+ Despair
like an Iron
Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, *What means this?* At which the *Interpreter* bid him talk with the Man.

Chr. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

Chr. *What wast thou once?*

Man. The Man said, I was once fair and flourishing Professor, both in
+ Luke 8. 18. mine own eyes, and also in the eyes of others: I once was as I thought, far for the Coelestial City, and had then even joy at the thoughts that I should get thither.

Chr.

Chr. *Well but what art thou now?*

Man. I am now a Man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out; O now I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober, I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, *But is there no hopes for such a man as this?* Ask him, said the Interpreter.

Chr. Then said Christian, *Is there no hope, but you must be kept in the Iron Cage of Despair?*

Man. No none at all.

Chr. *Why? The Son of the Blessed is very pitiful?*

Man. I have *Crucified him to my self afresh, I have despised his Person, I have despised *his Righteousness, I have counted his Blood an unholy thing, I have done despite *to the spirit of Grace: Therefore I have shut my self out of all the Promises; and

* Heb. 6.6.

* Luke 19.

14.

* Heb. 10.

28, 29.

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and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgment and fiery Indignation, which shall devour me as an Adversary.

Chr. For what did you bring yourself into this condition?

Man. For the Lusts, Pleasures and Profits of this World; in the enjoyments of which, I did then promise myself much delight: but now every one of those things also bite me, and gnaw me like a burning worm.

Chr. But, canst thou not now repent and turn?

Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea himself hath shut me up in this Iron Cage: nor can all the men in the world let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

Int. Then said the Interpreter to Christian; Let this mans misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well said Christian, this is fearful; God help me to watch and be sober; and to pray, that I may shun the cause of this mans misery. Sir, is it not time for me to go on my way now?

Int. Tarry till I shall shew thee one thing

thing more, and then thou shalt go on thy vway.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian* Why doth this man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing: So he began, and said, This night as I was in my sleep, I dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream and saw the Clouds rack at an unusual rate, upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice saying, *Arise ye Dead, and come to Judgment*; and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Man that sat upon the Cloud, open the Book, and bid the World draw near. Yet there was by reason of a fierce flame that issued out and came from before him,

1 Cor. 15.
1 Thess. 4.
Jud. 15.
John 5. 28.
2 Thess. 1. 8.
Rev. 20. 11,
12, 13, 14.
Isa. 26. 21.
Mich. 7. 16,
17.
Psal. 5. 1, 2, 3.
Dan. 10.

Mal. 3. 2, 3.
Dan. 7. 9, 10.

him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, * *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake*; and with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner smoke and Coals of fire, with hideous noises. It was also said to the same person * *Luk. 3. 17. Gather my wheat into the Garner.* And * *1 Thess. 7. 16, 17. with that I saw many catch'd up* * and carried away into the Clouds, but I was left behind. I also sought to hide myself, but I could not, for the Man that sat upon the Cloud, still kept his eye upon me: my sins also came into my mind, and my Conscience did accuse me on every side. Upon this I awoke from my sleep.

Rom. 2. 14. *Chr. But what was it that made you afraid of this sight?*

Man. Why I thought that the day of Judgment was come, and that I was not ready for it: but this frightened me most, that the Angels gathered up several, and left me behind: so the pit of Hell opened her mouth just where I stood: my Conscience afflicted me; and (as I thought) the Judge had always his eye upon me.

there

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shewing indignation in his countenance.

Then said the Interpreter to Christian,

an. Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Int. Well, keep all things so in thy mind, that they may be as a Goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee good Christian, to guide thee in the way that leads to the City.

So Christian went on his way, saying,

Here I have seen things rare, and profitable
Things pleasant, dreadful, things to make me shakle.

In what I have begun to take in hand,
Be not we think on them, and understand
Wherefore they shewed me was, and let me
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the high way up which Christian was to go, was fenced on either side with a Wall, and that Wall was called *Sab-
bation*. Up this way therefore did bur-
dened Christian run, but not without
great difficulty, because of the load
on his back.

He

* Isa. 36. 3.

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below in the bottom, a Sepulcher. So I saw in my Dream, that just as Christian came up with the Cross, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulcher, where it fell in, and I saw it no more.

† When God releases us of our guilt & burden, we are as those that leap for joy.

* Zech. 12.
10.

* Mark 2. 2.

† Zech 3. 4.

* Eph. 1. 8.
13.

Then was Christian glad and light some, and said with a merry heart, He hath given me rest, by his sorrow; and life, by his death. Then he stood still a while, to look and wonder; for it was very surprizing to him, that the sight of the Cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with Peace be to thee; so the first said to him, * Thy sins be forgiven. The second stript him of his Rags and clothed him with change of Raiment. The third also set * a mark in his forehead, and gave him a Roll, with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then Christian

gave three leaps for joy, and went on singing.

Thus far I did come laden with my sin,
Nor could ought ease the grief that I was in.

Till I came hither: What a place is this!
Must here be the beginning of my bliss?

Must here the burden fall from off my back?
Must here the strings that bound it to me, crack?

Must here the strings that bound it to me,
Crack? Must here the strings that bound it to me,

Blest Cross! blest Sepulcher! blest rather
Be, than to be a pilgrim, as I am.

The Man that there was put to shame for
me.

I saw then in my Dream that he
went on thus, even until he came at a

bottom, where he saw, a little out of
the way, three men fast asleep, with

fetters upon their heels. The name of
the one was * Simple, another Sloth, and

the third Presumption.

Christian then seeing them lie in this
case, went to them, and peradventure

he might awake them. And cried, You
are like them that sleep on the top of

* a Mast, for the dead Sea is under you,
a Gulf that hath no bottom: Awake

therefore, and come away, be willing
also, and I will help you off with your

Iron. He also told them, If he that go-
eth about like * a roaring Lion, comes

by,

A Christian
can sing the
alone, when
God doth
give him
the joy of
his heart.

* Simple,
Sloth, and
Presumption

* Prov. 23,
24.

* 1 Pet. 5. 8.

by, you will certainly become a prey to his teeth. With that they lookt up on him and began to reply in this sort. * Simple said, I see no danger, Sloth said, Yet a little more sleep; and Presumption said, Every Faint heart stand upon his own bottom. And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think, That men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awaking of them, counselling of them, and proffering to help them off their Iron. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrite. So as I said, they drew up unto him, who thus entered with them in to discourse.

* Christian talked with them.

Chri. * Gentlemen, Whence come you, and whither do you go? Formalist said, We are born in the Land of Vain-glory, and are going for praise to Mount Zion.

Chri. Why come you now in at the Gate which standeth at the beginning of the way?

Formalist said, I know you not, that is written. Chri. He that cometh in by the door, shall not be built up, some other way, he shall be a thief and a robber.

* John 10.1.
2.2.291*

Form.

Form. and **Hip.** They said, That to go to the Gate for entrance, was by all their Countrey-men counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr. But will it not be counted a Trespasse against the Lord of the City whither we are bound, thus to violate his revealed will?

Form. and **Hip.** They told him, That as for that, he needed not trouble his head thereabout; for what they did they had custom for; and could produce, (if need were,) Testimony that would witness it, for more then a thousand years.

Chr. But said Christian, will you stand a Trial at Law?

Form. and **Hip.** They told him that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal, by an Impartial Judge. And besides, said they, if we get into the way, what's matter which way we get in; if we are in, we are in: thou art but in the way, vvhho as we perceive, came in at the Gate; and we are also in the way that came rambling over the wall: Wherin now is thy condition better than ours?

Chr. I walk by the Rule of my Master,

* They that came into the way, but not by the door, think that they can say something in vindication of their own Practice.

fter, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves, without his Direction, and shall go out by your selves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on; every man in his way, without much conference one with another; save that these two men told *Christian*, That, as to *Laws* and *Ordinances*, they doubted not, but they should as conscientiously do them as he. Therefore said they, We see not wherein thou differest from us, but by the *Coat* that is on thy back, which was, as we tro, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr. By *Laws* and *Ordinances*, you will not be saved, since you came not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before; and besides, thus I comfort myself as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will

* Gal. 1. 10

* *Christian* has got his *Lords Coat* on his back, and is comforted therewith, he is comforted also with his *Mark* and his *Roll*.

now me for good; since I have his
 scar on my back; a Coat that he gave
 me freely in the day that he stript me
 of my rags. I have moreover a mark
 on my forehead, of which perhaps you
 have taken no notice, which one of my
 Lords most intimate Associates fixed
 here in the day that my burthen fell
 off my shoulders. I will tell you more-
 over, that I had then given me a Roll
 sealed to comfort me by reading, as I
 was on the way; I was also bid to give
 it in at the Celestial Gate, in token
 of my certain going in after it; all
 which things I doubt you want; and
 want them, because you came not in
 at the Gate.

To these things they gave him no
 answer, only they looked upon each
 other, and laughed. Then I saw that
 they went on all, save that Christian
 kept before, who had no more talk but
 with himself, and that sometimes sigh-
 fully, and sometimes comfortably:
 so he would be often reading in the
 Roll, that one of the shining ones gave
 him, by which he was refreshed.

I beheld then, that they all went on
 till they came to the foot of the Hill
 Difficulty; at the bottom of which
 was a Spring. There was also in the
 same place two other ways besides
 that which came straight from the
 Gate; one turned to the left hand and

* He comes to
 the end of Dif-
 ficulty.

D

the

† Hc. 19. 10.

the other to the right, at the bottom
the Hill: but the narrow way
right up the Hill, (and the name of
going up the side of the Hill, is call
Difficulty.) *Christian* now went to
† Spring, and drank thereof to refre
himself, and then began to go up
Hill, saying,

*The Hill, though high, I cover to ascend
The difficulty will not me offend.
For I perceive the way to life lies here;
Come, pluck up, heart; let's neither fail
nor fear:*

*Better, tho difficult, th' right way to go
Then wrong, though easy, where the end
is wo.*

The other two also came to the foot
the Hill, but when they saw that
Hill was steep and high, and that there
was two other ways to go; and sup
posing also that these two ways might
meet again, with that up which *Christi
an* went, on the other side of the Hill.
Therefore they were resolved to go
those ways, (now the name of one
those ways was *Danger*, and the name
of the other *Destruction.*) So * the one
took the way vvhich is called *Danger*
vvhich lead him into a great Wood
and the other took directly up the
way to *Destruction*, which led him
to a wide field full of dark Mount
tain

* The dan
ger of turn
ing out of
the way.

ains, where he stumbled and fell, and rose no more.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant *Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night, and in his sleep his * Roll fell out of his hand. Now as he was sleeping, there came one to him and awaked him, saying, Go to the Ant, thou slugard, consider her ways, and be wise: and with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was * *Timorous*, and the o-

† A Ward of grace.

* He that sleeps is a loser.

† Prov. 6.5.

* *Christian meets with Mistrust and Timorous.*

ther Mistrust: to whom Christian said Sirs, what's the matter you run the wrong way? Timorous answered, That they were going to the City of Zion and had got up that Difficult place; but said he, the farther we go, the more danger we meet with, wherefore we turned, and are going back again.

Yes, said Mistrust, for just before lies a couple of Lions in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said Christian, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country That is prepared for Fire and Brimstone and I shall certainly perish there. If I get to the Cælestial City, I am sure to be in safety there. * I must venture; To go back is nothing but death, to go forward fear of death, and life everlasting beyond. I will yet go forward, So Mistrust and Timorous ran down the Hill, and Christian went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he found it not. Then was Christian in great distress, and knew not what to do for he wanted that which used to relieve him, and that which should have been his Pass into the Cælestial City. He then

* Christian
shakes off
fear.

† Christian
missed his
Roll, where-
in he used to
take com-
fort.

therefore he began to be much * perplexed, * He is per-
 and knew not what to do; at last he be-plexed for
 thought himself that he had slept in the his Roll.
 Arbor that is on the side of the Hill: and
 falling down upon his knees, he asked God
 forgiveness for that his foolish fact; and
 then went back to look for his Roll. But
 all the way he went back, who can suffici-
 ently set forth the sorrow of Christians
 heart? sometimes he sighed, sometimes
 he wept, and oftentimes he chid himself,
 for being so foolish to fall asleep in that
 place which was erected only for a little
 refreshment for his weariness. Thus
 therefore he went back, carefully looking on
 this side, and on that, all the way as he
 went, if happily he might find his Roll, that
 had been his comfort so many times in his
 Journey. He went thus till he came again
 within sight of the Arbor where he sat and
 slept; but that sight renewed his sorrow
 the more, by bringing again, even afresh,
 his evil of sleeping unto his mind. Thus
 therefore he now went on bewailing his sin-
 ful sleep, saying, O wretched man that
 I am, that I should sleep in the day time!
 that I should sleep in the midst of difficulty!
 that I should so indulge the flesh, as to use
 that rest for ease to my flesh, which the
 Lord of the Hill hath erected only for the
 relief of the spirits of Pilgrims! How man-
 ny steps have I took in vain! (Thus it hap-
 pened to Israel for their sin; they were
 sent back again by the way of the Red Sea.)

† Christian
 bewails his
 foolish sleep-
 ing; Rev. 2.

1 Thess 5.
 7, 8.

* Christian
findeth his
Roll where
he lost it.

and I am made to tread those steps with
sorrow, which I might have trod with
delight, had it not been for this sinful
sleep. How far might I have been on my
way by this time! I am made to tread
those steps thrice over, which I needed
to have trod but once: Yea now also I
like to be benighted, for the day is almost
spent, O that I had not slept! Now
at this time he was come to the Arbor again
where, for a while he sat down and wept,
but at last (as Christian would have it)
looking sorrowfully down under the Seat
there he espied his Roll; the which he with
trembling and haste catch'd up, and put
it to his bosom; but who can tell how joyful
this man was, when he had gotten his Roll
again! For this Roll was the assurance of
his life, and acceptance at the desired
Haven. Therefore he laid it up in his
bosom, gave thanks to God for directing
his eye to the place where it lay, and with
joy and tears betook himself again to his
Journey. But Oh how nimble now did he
go up the rest of the Hill! Yet before he
got up, the Sun went down upon Christian;
and this made him again recall the
vanity of his sleeping to his remembrance,
and thus he again began to condole with
himself, Oh thou sinful sleep! how for
thy sake am I like to be benighted in
my Journey! I must walk without the
Sun, darkness must cover the path of
my feet, and I must hear the noise of

dole

doleful Creatures; because of my sinful
 sleep! Now also he remembered the story
 that Mistrust and Timorous told him of,
 how they were frighted with the sight of
 the Lions. Then said Christian to him-
 self again, These Beasts range in the night
 for their prey, and if they should meet with
 me in the dark, how should I shife them!
 how should I escape being by them torn in
 pieces? Thus he went on his way, but
 while he was thus bewailing his unhappy
 misfortune, he lift up his eyes, and be-
 hold there was a very stately Palace before
 him; the name of which was Beautiful,
 and it stood just by the High-way-side.

So I saw in my Dream, that he
 made haste and went forward, that if
 possible he might get Lodging there;
 Now before he had gone far, he entered
 into a very narrow passage, which was
 about a furlong off of the Porters
 Lodge, and looking very narrowly be-
 fore him as he went, he espied two Li-
 ons in the way. Now, thought he,
 I see the dangers that Mistrust and Ti-
 merous were driven back by, (The Li-
 ons were chained, but he saw not the
 Chains.) Then he was afraid, and
 thought also himself to go back after
 them, for he thought nothing but death
 was before him: But the Porter at the
 Lodge, whose name is * Watchful per-
 ceiving that Christian made a halt, as
 if he would go back, cried unto him

* Mark 13.

14.

laying: I shal stredgim for so fall? for
not the Lions, for they are chained, and
are placed there for trial of faith: where
it is; and for discovery of those that
have none: keep in the midst of the
Path and no hurt shall come unto thee.

Then I saw that he went on, trem-
bling for feare of the Lions; but taking
good heed to the directions of the Por-
ter, he heard them roar, but they did
him no harm. Then he clapt his hands
and went on till he came and stood be-
fore the Gate where the Porter was.
Then said Christian to the Porter, Sir,
What house is this and may I lodge
here to night? The Porter answered,
This House was built by the Lord of
the Hill; and he built it for the relief
and security of Pilgrims. The Porter
also asked whence he was and whither
he was going?

Chr. I am come from the City of
Destruction, and am going to Mount
Zion; but because the Sun is now set,
I desire, if I may, to lodge here to night.

Por. What is your name?

Chr. My name is now Christian,
but my name at the first was Graceless.
*Gen. 9.2.7. I came of the Race of *Japhet, whom
God will perswade to dwell in the
Tents of Shem.

Por. But how doth it happen, that you
come so late, the Sun is set?

Chr. I had been here sooner, but the
wretch

wretched man that I am ! I slept in the Arbor that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.

Por. Well I will call out one of the Virgins of this place, who will, (if she likes your talk) bring you into the rest of the Family, according to the Rules of the House. So Watchful the Porter rang a Bell, at the sound of which came out at the door of the House, a grave and beautiful Damsel, named Discretion, and asked why she was called?

The Porter answered, This Man is in a Journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going? and he told her. She asked also, how he got into the way? and he told her: Then she asked him, What he had seen, and met with in the way? and he told her: and

last, she asked his name, so he said It is *Christian*; and I have so much the more a desire to lodge here to night, because by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door and called out *Prudence*, *Piety*, and *Charity*, who after a little more discourse with him had him into the Family; and many of them meeting him at the threshold of the house, said, Come in thou blessed of the Lord; this house was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and sat down, they gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian*, for the best improvment of time: and they appointed *Piety* and *Prudence*, and *Charity* to discourse with him; and thus they began.

*Piety dis-
courses him*

Piety. Come good *Christian*, since we have been so loving to you, to receive you into our house this night; let us, if perhaps we may better our selves thereby, talk with you of all things that have happened to you in your Pilgrimage.

Ch

Chr. With a very good will, and I am glad that you are so well disposed.

Piety What moved you at first to betake your self to a Pilgrims life?

Chr. I was *driven out of my Native Country, by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

*How Christian was driven out of his own Country.

Piety. But how did it happen that you came out of your Country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me; (as I was trembling and weeping) whose name is, * Evangelist, and he directed me to the Wicket gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

*How he got into the way to Sion.

Piety. But did you not come by the House of the Interpreter.

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live: Specially three things; to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the man had turned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come.

† A rehearsal of what he saw in the way.

Piety. Why? Did you hear him tell his Dream.

Chr.

The Pilgrims Progress.

Chr. Yes, and a dreadful one it was. I thought, it made my heart ache as he was telling of it, but yet I am glad I heard it.

Piety. Was that all that you saw at the house of the Interpreter?

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venterous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have staid at that good Mans house a twelve-month, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden) but then it fell down from off me. I was a strange thing to me, for I never saw such a thing before; Yea, and while I stood looking up, for then I could not forbear looking, three shining ones came to me: one of them testified that my sins were forgiven me; another stript me of my rags, and gave me this brodered Coat which you see; & the third set the

mark

mark which you see in my fore-head, and gave me this sealed Roll (and with that he plucked it out of his bosom.)

Piety. But you saw more than this, did you not?

Cbr. The things that I have told you were the best; yet some other matter I saw, as namely I saw three Men Simple, Sloth, and Presumption, lie asleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisie come tumbling over the wall, to go (as they pretended) to Sion, but they were quickly lost: even as I my self did tell them, but they would not believe: but, above all, I found it hard work to get up this Hill, and as hard to come by the Lions mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all I might have gone back again: but I thank God I am here and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Pru. Do you not think sometimes of the Country from whence you came?

C. Yes, but with much shame and detestation; Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to

Christian
thoughts of
his Native
Country

Christian
thoughts of
his Native
Country

Christian
thoughts of
his Native
Country

Christian
thoughts of
his Native
Country

Prudence
discourses
him

Christians
thoughts of
his Native
Country

Heb. 11.
15. 16.

The Pilgrims Progress,

have returned; but now I desire a better Country, that is an Heavenly.

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will, especially my inward and carnal cogitations; with which all my Country-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would

* Christian's choice.

* Rom. 7.

* chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

Pru. Do you not find sometimes, as those things were vanquished, which at other times are your perplexity?

* Christian's golden hours.

Chr. Yes, but that is but seldom; but they are to me golden hours, in which such things happen to me.

Pru. Can you remember by what means you find your annoyances at times, as they were vanquished?

† How Christian gets power against his corruptions,

Chr. Yes, when I think what I saw at the Cross, that will do it; and when I look upon my Brodered Coat, that will do it; & when I look into the Roll that I carry in my bosom, that will do it; & when my thoughts wax warm about whither I am going, that will do it.

* Why Christian would be at Mount Zi-

Pru. And what is it that makes you desirous to go to mount Zion?

Chr. Why, there I hope to see him alive

alive, that did hang dead on the Cross; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me; there they say there is no death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, * Holy, Holy, Holy.

† Isa. 25. 8.
Rev. 21. 4.

* Charity
discourses
him.

Then said *Charity* to *Christian*, Have you a family? are you a married man?

Chr. I have a Wife & 4 small children.

Cha. And why did you not bring them along with you?

* Christi-
an's love to
his Wife
and Chil-
dren.

Chr. Then *Christian* wept and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.

Chr. So I did, and told them also what God had shewed to me of the Destruction of our City: but I seemed to them as one that mocked, and they believed me not.

Gen. 19. 14.

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

Cha.

The Pilgrims Progress.

Cha. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?

* Christi-
an's fear of
perishing
might be
read in his
very counte-
nance.

Chr. Yes, over, and over, and over. They might also * see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

* The cause
why his
Wife and
Children
did not go
with him.

Chr. But what could they say for themselves, why they came not?

Chr. Why * my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

Cha. But did you not wish your own life, damp all that you by words used by way of persuasion to bring them away with you?

Christians
good conver-
sation before
his Wife
and Chil-
dren.

Chr. Indeed I cannot commend my life; for I am conscious to my self of many failings therein; I know also that a man by his conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet, this I can say I was very wary of giving them occasion by any unseemly action to make them averle to going on Pilgrimage. Yea, for this very thing they would tell

me

me I was too precise, and that I denied my self of things (for their sakes) in which they saw no evil. Nay. I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbour.

Cha. Indeed * Cain hated his Brother, because his own works were evil, and his Brothers, righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good and thou hast delivered thy soul from their blood.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat; Now the Table was furnished * with far things, and with Wine that was well refined; and all their talk at the Table was about the LORD of the Hill: as namely, about what HE had done, and wherefore HE did what HE did, and why HE had builded that House: and by what they said, I perceived that HE had been a great Warriour; and had fought with, and slain * him that had the power of Death, but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe (said Christian) he did it with the loss of much blood; but that which put Glory of

* 1 John 3.

12.

Christian clear of their blood if they perish.

† Ezek. 4.

19.

* What

Christian had to his supper.

† Their talk at supper time.

* Heb. 2. 14.

15.

of Grace into all he did, was, that he did it out of pure love to his Country. And besides, there were some of them of the house-hold that said, they had been, and spoke with him since he did die on the Cross; and they have attested that they had it from his own lips, that he is such a lover of poor Pilgrims; that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor; and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.* They said moreover, That he had made many Pilgrims * Princes, though by nature they were Beggars born, and their original had been the Dunghil.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for Protection, they betook themselves to rest: The Pilgrim they laid in a large upper * Chamber, whose window opened towards the Sun-rising; the name of the Chamber was *Peace*, where he slept till break of day; and then he awoke and sang;

*Where am I now! is this the love and care
Of Jesus, for the men that Pilgrims are*

Thy

* Christ
makes
Princes of
Beggars.

1 Sam. 2.8.

Psal. 113.7.

* Christians
Bed-Chamber.

*Thou to provide! That I should be forgiven!
And dwell already the next door to Heaven.*

So in the morning they all got up, and after some more discourse, they told him that he should not depart till they had shew'd him the *Rarities* of that place, And first they had him into the Study, * where they shewed him Records of the greatest Antiquity; in which as I remember my Dream, they shewed him first the *Pedigree* of the Lord of the Hill, that he was the Son of the Antient of Days, and came by that eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature, be dissolved.

* Christian had into the Study, and what he saw there.

Then they read to him some of the worthy Acts that some of his servants had done: As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the * violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

* Heb. 11: 33, 34

Then they read again in another part of the Records of the House, where it was shewed how willingly their

their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had a view: As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him, and had him into the * Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Brest-plate, *All Prayer*, and Shooes that would not wear out. And there was here enough of this, to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of his Servants had done wonderful things. * They shewed him *Moses's Rod*, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamgar* slew six hundred men.

* *Christian*
had into the
Armory.

* *Christian*
is made to
see Ancient
things.

men. They shewed him also the Jawbone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*: and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will (if the day be clear) shew you the delectable Mountains; which they said, would ye further add to his comfort; because they were nearer the desired Haven, than the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, * and bid him look South; so he did: and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits, of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immanuel's Land*: and it is as Common, said they, as this *Hill* is, to, and for all the Pilgrims

* *Christian*
shewed the
delectable
Mountains.

* *Isa. 33*
16, 17.

grims. And when thou comest there, from thence, thou mayest see to the Gate of the Coelestial City, as the Shepherds that live there will make appear.

* Christian
sets for-
ward.

* Christian
sent away
armed.

Now he bethought himself of setting forward, * and they were willing he should: but first, said they, let us go again into the Armory, so they did; and when he came there, they * har- nessed him from head to foot, with what vvas of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his friends to the Gate, and there he asked the Porter if he saw any Pilgrims pass by; then the Porter answered, Yes.

Chr. Pray did you know him? said he.

Por. I asked his name, and he told me it was *Faithful*.

Chr. O, said *Christian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before!

Por. He is got by this time below the Hill.

* How Chri-
stian and
the Porter
greet at
parting.

Chr. Well, * said *Christian*, good Porter, the Lord be with thee, & add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence* would

would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, as it was difficult coming up, so (so far as I can see) it is dangerous going down. Yes, said *Prudence*, so it is; for it is an hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; Therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very vvarily, yet he caught a slip or two.

The Valley
of Humila-
tion.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine, and a cluster of Raisons; and then he went on his way.

But now in this Valley of Humiliation poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul Fiend coming over the field to meet him; his name is *Appollyon*. Then did *Christian* begin to be afraid; and to cast in his mind whether to go back or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts; therefore he resolved

* Christ-
an's resolu-
tion on the
approach of
Apollyon,

ved to venture, and stand his ground.
For thought he, * had I no more in mine
eye, than the saving of my life, 'twould
be the best way to stand.

So he went on, and *Apollyon* met
him; now the Monster was hideous to
behold, he was cloathed with scales
like a Fish; (and they are his pride) he
had Wings like a Dragon, feet like a
Bear, and out of his belly came Fire
and Smoak, and his mouth was as the
mouth of a Lion. When he was come up
to *Christian* he beheld him with a dis-
dainful countenance, and thus began
to question with him.

Apol. Whence come you, and whither
are you bound?

† Discourse
betwixt
Christian
and *Apol-*
lyon.

Chr. I am come from the City of
Destruction † which is the place of all
evil, and am going to the City of Zion.

Apol. By this I perceive thou art one of
my subjects, for all that Country is mine,
and I am the Prince and God of it. How
is it then that thou hast ran away from thy
King? Were it not that I hope thou mayest
do me more service, I would strike thee
now at one blow to the ground.

Chr. I was born indeed in your Do-
minions, but your service was hard
and your wages such as a man could
not live on, * for the wages of sin is death
therefore when I was come to years, I
did as other considered persons do,
look out, if perhaps I might mend my
self.

* Rom.
23.

Apol.

Apol. There is no Prince that will thus lightly lose his Subjects: neither will I as yet lose thee, But since thou complainest of thy service and wages + be content to go + Apollyon back; what our Country will afford, I do on's flattery here promise to give thee.

Chr. But I have left my self to another, even to the King of Princes, and how can I with fairnells go back with thee?

Apol. Thou hast done in this, according to the Proverb, * change a bad for a worse: but it is ordinary for those that have professed themselves his Servants, after a while underval- * Apollyon to give him the slip; and return again to lues Christs me: do thou so too, and all shall be well. service.

Chr. I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

Apol. Thou didst the same by me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.

Chr. What I promised thee was in my non-age; and besides. I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides (O thou destroying Apollyon) to speak truth, I like his Service his Wages, his Servants, his Government, his Company and Country, better than thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

Apollyon
pleads the
grievous
ends of
Christians,
to dissuade
Christian
from persist-
ing in his
way.

Apol. Consider again when thou art
cool blood, what thou art like to meet with
in the way that thou goest. Thou knowest
that for the most part, his Servants come
to an ill end, because they are transgressors
against me, and my way: How many
them have been put to shameful death
and besides, thou countest his service better
than mine, whereas he never came
from the place where he is, to deliver
that served him out of their hands: but
as for me, how many times, as all the world
very well knows, have I delivered, either
by power or fraud, those that have faith-
fully served me, from him and his, though
taken by them; and so I will deliver thee.

Chr. His forbearing at present
to deliver them, is on purpose to try their
love whether they will cleave to him
to the end: and as for the ill end thou
sayest they come to, that is most glori-
ous in their account: For, for present
deliverance, they do not much expect
it; for they stay for their Glory, and
then they shall have it, when the
Prince comes in his, and the Glory of
the Angels.

Apol. Thou hast already been unfaith-
ful in thy service to him, and how dost
thou think to receive wages of him?

Chr. Wherein, O Apollyon, have
been unfaithful to him?

Apol. Thou didst faint at first, when
out, when thou wast almost choaked in

Apollyon
pleads Chri-
istians infir-
mities a-
gainst him.

Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, where- as thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep and lose thy choice things: thou wast also, almost perswaded to go back at the sight of the Lions; and when thou talkest of thy Journey and of what thou hast heard, and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained Pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his Person, his Laws, and People; I am come out on purpose to withstand thee.

Apollyon
in a rage
falls upon
Christian.

Chr. Apollyon, beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. Then Apollyon straddled quire over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die; for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy soul: and

Christian
wounded in
his under-
standing,
faith and
conversati-
on.

Apollyon
casteth
down to the
ground
Christian.

Christian's
victory over
Apollyon
* Mich. 7 8.

with that he threw a flaming Dart at his breast; but *Christian* had a shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as hail; by the which, notwithstanding all that *Christian* could do to avoid it. * *Apollyon* wounded him in his head, his hand and foot, this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore Combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian* and wrestling with him gave him a dreadful fall; and with that *Christian*'s Sword flew out of his hand. Then said *Apollyon* I am sure of thee now; and with that, he had almost prest him to death; so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly stretched out his hand for his Sword, and caught it, saying, * *Rejoyce not against*

me, O mine enemy! when I fall, I shall arise;
and with that, gave him a deadly thrust,
which made him give back, as one that
had received his mortal wound: *Chri-*
stian perceiving that, made at him a-
gain, saying, * *Nay in all these things we*
are more than conquerors, through him that
loved us. And with that, *Apollyon* spread
forth his Dragons wings, and sped him
away that *Christian* saw him no more.

*Rom. 8. 3

In this Combat no man can imagine,
unless he had seen and heard as I did,
what yelling, and hideous roaring *A-*
pollyon made, all the time of the fight. He
spake like a Dragon: and on the other
side, what sighs and groans burst from
Christians heart. I never saw him all the
while give so much as one pleasant look,
till he perceived he had wounded *Apolly-*
on with his two-edg'd Sword, then in-
deed he did smile and look upward: but
'twas the dreadfulest fight that ever I
saw.

James 4. 7.
A brief re-
lution of the
Combate by
the specta-
tor.

So when the Battel was over *Christi-*
an said, I will here give thanks to him
that hath delivered me out of the mouth
of the Lion; to him that did help me a-
gainst *Apollyon*: and so he did, saying,

Christian
gives God
thanks for
deliverance.

Great Beelzebub, the Captain of this fiend
Disen'd my ruin; therefore to this end,
He sent him harness out, and he with rage,
That kellish was, aid fiercely me engage:
But blessed Michael helped me, and I
By dint of Sword did quickly make him fly:

E. 3

There

*Therefore to him let me give lasting praise,
And thanks, and bless his holy name always.*

*Christian
goes on his
Journey
with his
Sword
drawn in
his hand.

The Valley
of the sha-
dow of
Death.

* Jer. 2. 6.

Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battle, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before: so being refreshed, he addressed himself to his Journey, with *his Sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met vvith no other affront from *Apollyon*, quite through this Valley.

Now at the end of this Valley, vvas another called the Valley of the Shadow of Death, and *Christian* must needs go through it; because the vway to the Cœlestial City lay through the midst of it: Novv this Valley is a very solitary place. The Prophet * *Jeremiah* thus describes it, *A Wilderness, a Land of Desarts, and of Pits, a Land of Drought, and of the shadow of death, a Land that no Man (but a Christian) passeth through, and where no man dwelt.*

Now here *Christian* vvas worse put to it than in his fight vvith *Apollyon*, as by the sequel you shall see.

I savv then in my Dream, that when *Christian* vvas got unto the Borders of the

the Shadow of Death, there met him
two Men. * Children of them that
brought up an evil report of the good
Land, making hast to go back: to
whom Christian spake as followvs.

Chr. *Whither are you going?*

Men. They said, Back, back; and
we would have you to do so too, if
either life or peace is prized by you.

Chr. *Why? what's the matter?* said
Christian.

Men. Matter! said they; we were
going that way as you are going, and
went as far as we durst; and indeed
we were almost past coming back, for
had we gone a little further, we had
not been here to bring the news to thee.

Chr. *But what have you met with?*
said Christian.

Men. Why! we were almost in the
Valley of the shadow of Death, but
that by good hap we looked before us,
and saw the danger before we came
to it.

Chr. *But what have you seen?* said
Christian.

Men. Seen! Why the Valley it self,
which is as dark as pitch; we also
saw there the Hobgoblins, Satyrs, and
Dragons of the Pit: we heard also in
that Valley a continual howling and
yelling, as of a People under unuttera-
ble misery; who there sat bound in
affliction and Irons: and over that Val-
ley.

* The chil-
dren of the
Spies go
back.

† Numb.

13.

Psal. 4. 19.
Psal. 107.
19.

* Job. 3. 5. ley hangs the discouraging * Clouds of
chap. 10. confusion, death also doth alway
2. spread his vvinges over it. In a vvord
it is every whit dreadful, being utterly
without order.

Chr. *Then said Christian; I perceive
not yet, by what you have said, but that*

† Jer. 2. 6. *† this is my way to the desired Heaven.*

Men. Be it thy way, we will not
chuse it for ours; so they parted, and
Christian went on his way, but still
with his Sword drawn in his hand, for
fear least he should be assaulted.

Psal. 65. 14. I saw then in my Dream, so far as
this Valley reached, there was on the
right hand a very deep Ditch, that
Ditch is it into which the blind have led
the Blind in all Ages, and have both
there miserably perished. Again, be-
hold on the left hand, there was a very
dangerous Quagg, into which, if even
a good man falls, he finds no bottom
for his foot to stand on: Into that
Quagg King David once did fall, and
had no doubt therein been smothered,
had not he that is able pluckt him out.

The path way was here also exceed-
ing narrow, and therefore good *Christi-
an* was the more put to it; for when
he sought, in the dark, to shun the ditch
on the one hand, he was ready to tip
over into the mire in the other; also
when he sought to escape the mire,
without great carefulness, he would be
ready

ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for, besides the danger mentioned above, the path-way was here so dark, that oft-times when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the way-side: Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called * *All-prayer*: so he cryed in my hearing † *O Lord I beseech thee deliver my Soul*. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight vvas seen, and these dreadful noises were heard by him for several miles together, and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then

E. J. again

* Ephes. 6.
13.

† Psal. 116.
3.

*Christian
put to a
stand but
for a while.*

again he thought he might be half way through the Valley ; he remembered also how he had already vanquished many a danger : and that the danger of going back might be much more than for to go forward ; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer ; but when they were come even almost at him, he cried out with a most vehement voice , *I will walk in the strength of the Lord God* ; so they gave back, and came no further.

One thing I would not let slip , I took notice that now poor Christian was so confounded, that he did not know his own voice ; and thus I perceived it : Just when he was come over against the mouth of the burning Pit , one of the wicked ones went behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him , which he ^{*} verily thought had proceeded from his own mind. This put Christian more to it then any thing that he met with before, even to think that he should now blaspheme him that he loved so much before ; yet, if he could have helped it, he would not have done it : but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

* Christian made believe that he spake blasphemies when 'twas Satan that suggested them into his mind.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man , going before him, saying

Thou

Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me. Psal. 23. 4.

Then was he glad, and that for these reasons:

First, because he gathered from thence, that some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived, God was with them, though in that dark and dismal state; and why not, thought he, with me, though by reason of the impediment that attends this place, I cannot perceive it. Job. 9. 10.

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer; for that he also thought himself to be alone: And by and by, the day broke: then said Christian, * He hath turned the shadow of Death into the morning. Amos. 5. 8.

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyres, and Dragons of the Plt, but all afar off; for after break of day, they came not nigh, yet they were discovered to him, according to that:

Christian
glad at
break of
day.

* Job. 12.
22.

that which is written, *He discovered deep things out of darkness, and brought out to light the shadow of death.*

* The second
part of this
Valley very
dangerous.

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that though the first part of the Valley of the shadow of Death was dangerous, * yet this second part which he was yet to go, was, (if possible,) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep holes, and shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he † *His Candle shineth on my head, and by his light I go through darkness.*

† Job. 29. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mingled bodies of men, even of Pilgrims, that had

had gonethis way formerly : And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered ; but I have learnt since, that *Pagan* has been dead many a day ; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushses that he met with-in his younger days, grown so crazy and stiff in his joynts, that he can now do little more then sit in his Caves mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way yet at the sight of the old Man that sat in the mouth of the Cave, he could not tell what to think, especially because he spake to him, though he could not go after him ; saying, *You will never mend, till more of you be burned* ; but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian*.

O world of wonders ! (I can say no less)
That I should be preserved in that afire
That I have met with here ! O blessed be
That hand that from it hath delivered me !

Dan.

The Pilgrims Progress.

*Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:
Ten Snarcs and Pits, and Traps, and Nets did lie
My path about, that worthless silly I (down
Might have been catch't, intangled, and cast
But since I live, let J E S U S wear the Crown.*

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them? up there therefore *Christian* went, and looking forward, he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So ho; stay, and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cryed, Stay, stay, till I come up to you: but *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful*, and did also over-run him, so the last was first. Then did *Christian* vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

*Christian
overtakes
Faithful.*

*Christian's
fall makes
Faithful
and he go
lovingly to-
gether.*

Then I saw in my Dream, they went very lovingly on together; and had sweet discourse of all things that had happened to them in their Pilgrimage, and thus *Christian* began:

Chr.

Chr. My honoured and well beloved Brother Faithful, I am glad that I have over taken you ; and that God has so tempered our spirits , that we can walk as Companions in this so pleasant a path.

Faith. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me ; wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage ?

Faith. Till I could stay no longer; for there was great talk presently after you were gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Chr. What ? Did your Neighbours talk so ?

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. What , and did no more of them but you come out to escape the danger ?

Faith. Though there was, as I said, a great talk thereabout , yet I do not think they did firmly believe it. For in the heat of the discourse , I heard some of them deridingly speak of you, and of your desperate Journey , (for so they called this your Pilgrimage ;) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above ; and therefore I have made my escape.

Chr.

*Their talk
about the
Countrey
from whence
they came.*

Chr. Did you hear no talk of Neighbour Pliable.

Faith. Yes, Christian, I heard that he followed you till he came at the Slough of Despond; where, as some said, he fell in; but he would not be known to have so done, but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the Neighbours to him?

How Pliable was accounted of when he got home.

Faith. He hath since his going back been had greatly in derision, and that among all sorts of People: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him; since they also despise the way that he forsook?

Jer. 29. 18,
19.

Faith. Oh they say, Hang him; he is a Turn Coat, he was not true to his profession: I think God has stirred up even his enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that Man; but now I fear

he will perish in the overthrow of the City,
 * for it is happened to him according to * 2 Pet. 2. 22.
 the true Proverb, The Dog is turned to his The Dog and
 vomit again, and the Sow that was washed, Sow.
 to her wallowing in the mire.

Faith. They are my fears of him too:
 but who can hinder that which will be?

Chr. Well Neighbour Faithful, said
 Christian, let us leave him, and talk of
 things that more immediately concern
 our selves. Tell me now, what you have
 met with in the way as you came; for I
 know you have met with some things, or
 else it may be writ for a wonder.

Faith. I escaped the Slough that I
 perceived you fell into, and got up to
 the Gate without that danger; only I
 met with one whose name was Wanton, Faithful as-
 that had like to have done me a mis- saulted by
 chief. Wanton.

Chr. 'Twas well you escaped her Net;
 * Joseph was hard put to it by her, and he * Gen. 39.
 escaped her as you did, but it had like to II, 12, 13.
 have cost him his life. But what did she do
 to you?

Faith. You cannot think (but that
 you know something) what a flattering
 tongue she had, she lay at me hard to
 turn aside with her, promising me all
 manner of content.

Chr. Nay, she did not promise you the
 content of a good conscience.

Faith. You know that I mean all
 carnal and fleshly content.

Chr.

The Pilgrims Progress.

Chr. *Thanke God you have escaped her:*
 * Prov. 22. *The * abhorred of the Lord shall fall into*
 14. *the Ditch.*

Faith. *Nay, I know not whether I did wholly escape her or no.*

Chr. *Why I tro you did not consent to her desires?*

Prov. 5. 5. *I remembred an old writing that I had*
 Job. 31. 1. *seen, which said, Her steps take hold of Hell. So I shut mine eyes, because I would not be bewitched with her looks; then she railed on me, and I went my way.*

Chr. *Did you meet with no other assaults as you came?*

He is assaulted by Adam the first.

Faith. *When I came to the foot of the Hill called Difficulty, I met with a very aged Man, who asked me, What I was and whither bound? I told him that I am a Pilgrim going to the Cœlestial City: Then said the old Man, Thou lookest like an honest fellow? Wilt thou be content to dwell with me, for the wages that I shall give thee? Then I askt him his name, and where he dwelt? He said his name was Adam the first, and that he dwelt in the Town of * Deceit. I asked him then, What was his work? and what the wages that he would give? He told me, That his work was many delights; and his wages, that I should be his Heir at last. I further askt him, What House he kept, and what other*

* Eph. 4. 22.

Servants he had? so he told me, *That his house was maintained with all theainties in the world, and that his Servants were those of his own begetting.* Then I asked how many children he had? He said, that he had but three Daughters, *The lust of the flesh, the lust of the eyes, and the pride of life,* and that I should marry them, if I would. Then I asked how long time he would have me live with him? And he told me, *As long as he lived himself.*

* 1 John
2. 16.

Chr. Well, and what conclusion came the Old Man and you to at last?

Faith. Why, at first I found my self somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old man with his deeds.*

Chr. And how then?

Faith. Then it came burning hot in to my mind; whatever he said, and however he flattered; when he got me home to his House, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my Soul: so I turned to go away from him; but just as I turned my self to go hence, I felt him take hold of my flesh, and give me such a deadly twitch back, that

* Rom. 7.

24.

that I thought he had pull'd part of me after himself: This made me cry *wretched man!* So I went on my way to the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; he overtook me just about the place where the Settle stands.

Chr. *Just there, said Christian, didst thou sit down to rest me; but being overcome with sleep, I there lost this Roll out of my bosom.*

Faith. But good Brother hear me out: So soon as the Man over-took me, he was but a word and a blow; he knockt me down, and laid me dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first*; and with that he strook me another deadly blow on the breast, and bear me down backward; so I lay at his foot as dead as before. So when I came to my self again, I cryed him mercy; but he said, I know not how to shew mercy, with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. *Who was that, that bid him forbear?*

Faith. I did not know him at first, but as he went by, I perceiv'd the blood in his hands and his side, then I con-

led that he was our Lord. So I went up the Hill.

Chr. That Man that over-took you was Moses, * he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.

* The thunder of Moses.

Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, he would burn my house over my head, if I staid there.

Chr. But did you not see the house that stood there on the top of the Hill on the side of which Moses met you?

Faith. Yes and the Lions too, before I came at it, but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter; and came down the Hill.

Chr. He told me indeed that he saw you go by, but I wish you had called at the house, for they would have shewed you so many Rarities, that you would scarce have forgot them at the day of your death. But pray tell me, did you meet no body in the Valley of Humility?

Faith. Yes I met with one Discontent, who would willingly have perswaded me to go back again with him: his reason was, for that the Valley was altogether without Honour; he told me moreover, That there to go, was the way to disobey

Faithful assaulted by Discontent.

all

all my Friends, as *Pride, Arrogancy, Conceit, Worldly Glory*, with others, which he knew, as he said, would be very much offended, if I made such a boast of my self, as to wade through the Valley.

Faithful's
answer to
Discon-
tent.

Chr. *Well and how did you answer him?*
Faith. I told him that although these that he named might claim Kindred of me, and that rightly, (for indeed they were my Relations, according to the flesh) yet since I became a Pilgrim, they have disowned me, and I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite mis-represented the thing; for *before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. *Met you with nothing else in that Valley?*

He is as-
faulted
with
Shame.

Faith. Yes, I met with *Shame*, But of all the Men that I met with in my Pilgrimage, he, I think, bears the worst name: the other would be said nay after a little argumentation (and somewhat else) but this bold faced *Shame* would never have done.

Chr. That is to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough: your saying that he is a pretty man, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near, more displeasing!

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest, (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company, and for any talk; as he lieth now with you, so will he talk when he is on the Ale-bench: And the more drink he hath in his Crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. Say you so? then am I in this man greatly deceived.

Chr. Deceived! you may be sure of it. Remember the Proverb, *They say, and do not: but the Kingdom of God is not in Word, but in Power.* He talketh of Prayer, of Repentance, of Faith, and of the New-birth; but he knows but only to talk of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, as the white of an Egg is of favour. There

Mat. 23.
1. Cor. 4.2.
Talkative
talks but
does not.

His House is
empty of Re-
ligion.

The Pilgrims Progress.

*He is a
stain to Re-
ligion Rom.
2. 24. 25.*

*The Pro-
verb that
goes of him*

*Men shun
to deal
with him.*

is there neither Prayer; nor sign of penitance for sin: Yea, the bruit kind serves God far better than he. For the very stain, reproach and shame of Religion to all that know him, it can hardly have a good word in all that end of the Town where he dwells, through him. They say the common people that know him, *A Saint abroad, & a Devil at home.* His family finds it so: he is such a churl, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him, say 'tis better to deal with a *Turk* than with him, for after dealing they shall have at their hand, the *Talkative* (if it be possible, y^e will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his Son to follow his steps; and if he finds in any of them a foolish timorousness, (for so he calls the first appearance of a tender conscience) he calls them fools and block-heads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has, by his wicked life, caused many to stumble and fall, and will be, if God prevents not, the ruine of many more.

Faith. Well, my Brother, I am bound to believe you; not only because you say you know him; but also because like a Christian you make your reports of men. For I cannot but that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more

Foot, and none else. The Wise shall inherit glory, said Solomon, I but shame shall be the promotion of Fools.

Faith. I think we must cry to him for help against shame, that would have us be valiant for Truth upon the Earth.

Chr. You say true. But did you meet any body else in that Valley?

Faith. No not I, for I had Sunshine all the rest of the way, through that, and all through the Valley of the Shadow of death.

Chr. It was well for you. I am sure it would far otherwise with me. I had for a long season, as soon almost as I entered into the Valley, a dreadful Combat with that foul Fiend Apollyon: Yea, I thought verily he would have killed me; especially when he got me down, and crush'd me under him, as if he would have crush'd me to pieces. For as he threw me, my sword flew out of my hand; nay he told me, He was fater of me: but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been killed there, over and over: but at last, day broke, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance behind them, (for in this place there was room

enough

enough for them all to walk.) He was a tall
Man, and something more comely at a distance
than at hand : To this Man, Faithful ad-
dressed himself in this manner.

Talkative
described.

Faith. Friend, Whither away? Are you
going to the Heavenly Countrey?

Talk. I am going to the same place.

Faith. That is well : Then I hope we shall
have your good company.

Talk. With a very good will, will I be
your companion.

Faith. Come on then, and let us go together,
and let us spend our time in discoursing of things
that are profitable.

Faithful and
Talkative
enter dis-
course.

Talk. To talk of things that are good,
to me is very acceptable ; with you, or with
any other ; and I am glad that I have met
with those that incline to so good a work.
For to speak the truth, there are but few
that care thus to spend their time (as they
are in their travels,) but chuse much ra-
ther to be speaking of things to no profit,
and this hath been a trouble to me.

Talkatives
dislike of bad
discourse.

Faith. That is indeed a thing to be la-
mented ; for what things so worthy of the use
of the tongue, and mouth of men on earth ; as
are the things of the God of Heaven?

Talk. I like you wonderful well, for your
sayings are full of conviction ; and I will
ask, what thing is so pleasant, and what so
profitable, as to talk of the things of God?

What things so pleasant? (that is, if a
man hath any delight in things that are
wonderful) for instance ; If a man doth de-
light to talk of the History, or the Mystery
of things ; or if a man doth love to talk of

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Miracles, Wonders, or Signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

Faith. *That's true: but to be profited by such things in our talk should be that which we design.*

Talk. *That is it that I said; for to talk of such things is most profitable, for by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particular, By this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christs righteousness, &c. Besides, by this a man may learn, what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refuse false opinions, to vindicate the truth, and also to instruct the ignorant.*

*Talkative's
fine dis-
course.*

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. *Alas, the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their Soul, in order to Eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.*

Faith. *But by your leave, heavenly knowledge of these is the gift of God; no man can reach to them by humane industry, or only by the talk of them.*

Talk

Talk. All that I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

O brave Talkative.

Faith. Well then, said Faithful; what is that one thing, that we shall at this time sound our discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things Sacred, or things Prophane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial: provided that all be done to our profit.

O brave Talkative.

Faith. Now did Faithful begin to wonder, and stepping to Christian, (for he walked all this while by himself) he said to him, but softly, What a brave companion have we got! Surely this man will make a very excellent Pilgrim.

Faithful beguiled by Talkative.

Chr. At this Christian modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

Christian makes a discovery of Talkative telling Faithful who he was.

Faith. Do you know him then?

Chr. Know him! Yes, better than he knows himself.

Faith. Pray what is he?

Chr. His name is Talkative, he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

Faith. Whose Son is he? and whereabout doth he dwell?

Chr. He is the Son of one *Say-well*, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well he seems to be a very pretty man.

Chr. That is to them that have not through acquaintance with him, for he is best abroad, near home he is ugly enough. Your saying, That he is a pretty man, brings to my mind what I have observed in the work of the Painter, whose Pictures show best at a distance; but very near, most displeasing.

Faith. But I am ready to think you do jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him. This man is for any company, and for any talk; as he talked now with you, so will he talk when he is on the Ale-bench: And the more drink he hath in his crown, the more of these things he hath in his mouth: Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his Religion is to make a noise therewith.

Faith. Say you so? then am I in this matter greatly deceived.

Chr. Deceived! you may be sure of it. Remember the Proverbs, *They that say do not: but the Kingdom of God is in word, but in power.* He talketh

Mat. 23.

1 Cor. 4. 2.

Talkative
talks but
does not.

Prayer, of Repentance, of Faith, and of
the New-birth: but he knows but only to
talk of them: I have been in his Family,
and have observed him both at home and
abroad; and I know what I say of him is
the truth. His house is as empty of Religion,
as the white of an Egg is of yolk. There is
there neither Prayer, nor sign of Repen-
tance for sin. Yea, the brute in his kind
serves God far better than he. He is the
very stain, reproach and shame of Religion
to all that know him: it can hardly have a
good word in all the end of the Town
where he dwells, through him. Thus say
the common people that know him, A Saint
and a Devil at home. His poor family
finds so, he is such a churl, such a railer
at, and so unreasonable with his servants,
that they neither know how to do for, or
against him. Men that have any dealings
with him, say, it's better to deal with a Turk
than with him; for fairer dealing they shall
have at their hands. This Talkative (if it
be possible,) will go beyond them, defraud,
beguile, and over-reach them. Besides, he
drags up his sons to follow his steps, and if
he finds any of them ~~that~~ ^{that} ~~are~~ ^{are} ~~not~~ ^{not} ~~so~~ ^{so} ~~well~~ ^{well} ~~as~~ ^{as} ~~he~~ ^{he} ~~is~~ ^{is} ~~himself~~ ^{himself},
if so be he calls the first appearance of a ten-
der conscience. He calls them Fools and
Block-heads; and by no means will employ
them in much, or speak to their common-
senses before others. For my part, I am
of opinion, that he has, by his wicked life
caused many to stumble and fall, and will
if God prevents not, the ruin of many
more.

*His house is
empty of Re-
ligion.*

*He is a stain
to Religion.
Rom. 2. 24-
25.*

*The proverb
that goes of
him.*

*Men shun to
deal with
him.*

to Faith. Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you believe your reports of men. For I cannot think that you speak things of ill will, but that it is even so as you say. Had I known him no more than you, I might perhaps, have thought of him as at the first you did: Yea, had he received this report at their hands only, they are enemies to Religion, I should have thought it had been a slander (A sin that often falls from bad mens mouths against good mens names and professions): but all these things, yea, and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him Brother, nor Friend: the very name of him among them, makes them blush if they know him.

Faith. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse, as are the Soul and the Body: For as the Body without the Soul is but a dead Carcass; so, Saying, if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part: see ver. 2, 3. Religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himselfe unspotted from the World. This Talkative is not aware of, he thinks that hearing and saying will make a good Christian: and that

receiveth his own Soul. Hearing is but
the sowing of the Seed; talking is not
sufficient to prove that fruit is indeed in
the heart and life: and let us assure our
selves, that at the day of Doom, men shall
be judged according to their fruits. It will
not be said then, Did you believe? but,
Were you Doers, or Talkers only? and ac-
cordingly shall they be judged. The end
of the world is compared to our Harvest,
and you know men at Harvest regard no-
thing but fruit. Not that any thing can be
accepted that is not of Faith: But I speak
this to shew you how insignificant the pro-
fession of Talkative will be at that day.

See Mat. 14.
ch. 23.

Faith. This brings to my mind that of Mo-
ses, by which he describeth the beast that is
clean. He is such an one that parteth the hoof,
and cheweth the cud: Not that parteth the
hoof only, or that cheweth the cud only. The
Hare cheweth the cud, but yet is unclean be-
cause he parteth not the hoof. And this truly
resembleth Talkative; he cheweth the cud, he
seeketh knowledge; he cheweth upon the Word,
but he divideth not the hoof, he parteth not
with the way of sinners; but as the Hare he
swayeth the foot of a Dog, or Bear, and there-
fore he is unclean.

Lev. 11.
Deut. 14.

Faithful con-
vinced of the
badness of
Talkative.

Chr. You have spoken, for ought I know,
the true Gospel sense of those Texts;
and I will add another thing: Paul call-
eth some men, yea, and those great talk-
ers too, Sounding Brass, and tinkling Cym-
bals: that is, as he expounds them in ano-
ther place, Things without life giving sound.
Things without life, that is, without the

1 Cor. 13. 1.
2. 2. ch. 14. 7.
Talkative,
like a
sounding brass,
giving sound
without life.

the Faith and Grace of the Gospel; consequently, things that shall never be received in the Kingdom of Heaven among those that are the Children of life: Though they sound by their Fall be as if it were the tongue, or voice of an Angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be out of your company too, except God will touch his heart and turn it.

Faith. What would you have me to do?

Chr. Why? go to him, and enter into some serious discourse about the power of Religion: And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

Faith. Then Faithful stepped forward again, and said to Talkative: Come, what about now is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to now; and since you left it with me to start the question, let it be this: How doth the true Grace of God discover it self, when it is in the heart of man?

Talk. I perceive then that our talk must be about the power of things; Well, 'tis a good question, and I shall be willing to answer you. And take my answer in this. First, Where the Grace of God is

Talkative's
false discovery
of a
work of
grace.

They cry out against the city, against the city.

Faith. Nay, hold, let us consider of one at once: I think you should rather say, It shows it to be inclining the Soules abhorring sin.

Talk. Why, what difference is there between crying out against, and abhorring of?

Faith. Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by virtue of a godly antipathy against it.

They cry out: against sin, no sign of grace.

I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Josephs Gen. 39-45. Joseph cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, as the Mother cries out against her Child in her lap, when she calleth it Slut, and Naughty Slut, and then falls to hugging and kissing.

Talk. You lie at the catch I perceive.

Faith. No not I. I am only for setting things right. But what is the second thing whereby you would prove a discovery of a mark of grace?

Talk. Great knowledge of Gospel Mysteries.

Faith. This sign should have been first, but

it is also false; for great knowledge may be obtained by the study of the Gospel, and yet no mark of grace in the heart. Yes, if a man has all knowledge, he may yet be foolish and so consequently be a child of God. When Christ said, Do you know?

Great knowledge no sign of Grace. 1 Cor. 13.

know.

know all these things? And the Disciple answered, Yea: He addeth, Blessed are ye do them. He doth not lay the blessing on the knowing of them, but in the doing of them. For there is a knowledge that is not accompanied with doing: He that knoweth his will and doth it not.

Knowledge and Knowledge.
 A man may know as an Angel, and yet be no Christian: therefore your sign of it is not truth. Indeed to know a thing that pleaseth Talkers and Boasters to do, is that which pleaseth God. Nor that heart can be good without knowledge, without that the heart is naughty: Therefore therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which pursues a man's doing even the will of God from the heart. The first of these will serve the Talker, but will not serve the true Christian is not content. I shall therefore understand and I shall keep thy law: yea, I shall observe it with my whole heart. Psal. 119. 24.

*True Knowledge attended with ex-
 ercise.*

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please propose a question, how this work of grace discometh it, I will answer it.

Talk. Not I; for I see we shall be agreed.

Faith. Well, if you will not, will you leave to do it?

Talk. You may use your liberty.

*One good
 sign of a man.*

Faith. A work of grace in the soul is visible in itself, with the blessed fruits of it.

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To him that hath it, thus. It gives him con-
 viction of sin, especially of the defilement of his
 nature, and the sin of unbelief; (for the sake of
 which he is sure to be damned, if he findeth
 not mercy at Gods hand by faith in Jesus
 Christ.) This sight and sense of things worketh
 in him sorrow and shame for sin; he findeth
 however revealed in him the Saviour of the
 World, and the absolute necessity of closing with
 him, for life, at the which he findeth hunger-
 ings and thirstings after him, to which hunger-
 ings, &c. the promise is made. Now according
 to the strength or weakness of his Faith in his
 Saviour, so is his joy and peace, so is his desire to
 holiness, so are his desires to know him more,
 and also to serve him in this World. But
 though I say it discovereth it self thus unto
 him, yet it is but seldom that he is able to
 declare that this is a work of Grace, because
 his corruptions now and then abused reason,
 makes his mind to misjudge in this matters,
 therefore in him this hath this work there is
 required a very sound Judgment, before he
 can with steadiness conclude that this is a work
 of Grace.

John 14. 9.
 Rom. 7. 24.
 John 16. 9.
 Mar. 16. 16.
 Psal. 38. 18.
 Jer. 31. 19.
 Gal. 2. 19.
 Acts 4.
 Math. 5. 5.
 Rev. 1. 6.

Talkative
 not plain
 and Faith
 his words

To others it is thus discovered
 by an expression of his Faith
 in Christ, by a life answerable to that
 faith, or to the title of holiness which he
 hath, family holiness (if he hath a Family)
 and by conversation holiness in the world
 which is the general, teacheth him, inwardly
 himself and himself for that, as for
 his holiness in his Family, and to per-
 form holiness in the World, and by talkative
 or talkative person may be seen
 by,

Rom. 10. 10.
 Phil. 1. 27.
 Math. 5. 9.
 John 24. 15.
 Psal. 50. 20.
 Job 42. 5. 6.
 Ezek. 29. 43.

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by a practical Subjection to Faith, and Love in the power of the Word. And now Sir, in this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propose to you a second question.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second question.

Another good sign of grace.

Faith. It is this, Do you experience this first part of this description of it? and does your life and conversation testify the same? or standeth your Religion in word or Tongue, and not in Deed and Truth: pray, if you are able to answer me in this, say no more than you know the God above will say Amen to, and also, nothing, but what your Conscience can justify you in. For, not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus, and thus, when my Conversation, and all my Neighbours tell me, I ly, is great wickedness.

Talkative not pleased with Faithful's question.

Talk. Then Talkative at first began to blush, but recovering himself, thus he replied. You come now to Experience, to Conscience, and Gods, and to appeal to him for justification of what is spoken. This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a Catechiser; and, though you should so do, yet I may refuse to make you my Judge: But if you will you tell me, what you ask me such questions? Faith. Because I bring you forward to test

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and because I know not that you had ought
 else but no more. Besides to tell you all the truth,
 I have heard of you, that you are a man
 whose Religion lies in talk, and that your con-
 fession gives us your Mouth-profession the
 lie. They say you are a spot among Christians,
 and that Religion saveth the worse for your
 inwardly corruptions, that some already have
 stumbled at your wicked ways, and that more
 are in danger of being destroyed thereby;
 your Religion, and an Alehouse, and Con-
 ceits, and Uncleanness, and Swearing, and
 Lying, and vain Company, keeping, &c. will
 stand together. The Proverb is true of you,
 which is said of a Whore; to wit, That she is
 a shame to all Women; so you are a shame to
 all Professors.

The reasons
 why Faithful
 put to him
 that question.

Faithful's
 plain dealing
 is Talkative.

Talk. Since you are ready to take up re-
 ports, and to judge so rashly as you do,
 I cannot but conclude you are some peevish
 or melancholick man, not fit to be discoun-
 ted with, and so adieu.

Talkative
 flings away
 from Faith-
 ful.

Chr. Then came up Christian and said
 to his Brother, I told you how it would
 happen, your words and his lusts could
 not agree; he had rather leave your com-
 pany, than reform his life; but he is gone
 as I said, let him go; the loss is no mans
 but his own, he has saved us the trouble
 of going from him; for he continuing
 (as I suppose he will do) as he is, he
 would have been but a blot in our compa-
 ny besides, the Apostle says, From such
 withdraw thyself. But I am glad we had this little
 dispute with him, it may happen that he
 will

A good rid-
 dance.

will think of it again; however, I have dealt
plainly with him; and so am clear of his blood,
if he perisheth.

Chr. You did well to talk so plainly to
him as you did? there is but little of the
faithful dealing with men now a dayes, and
that makes Religion to stink so in the No-
strils of many, as it doth: for they are these
Talkative Fools, whose Religion is only in
word, and are debauched and vain in their
Conversation, that (being so much admired
into the fellowship of the godly) do
puzzle the World, blemish Christianity,
and grieve the sincere. I wish that all men
would deal with such, as you have done,
then should they either be made more con-
formable to Religion, or the company of
Saints would be too hot for them. Then
did Faithful say,

How Talkative at first lifts up his Plate,
How bravely doth he speak, he hath presumpt
to drive down all before him: but so soon
As Faithful talks of Heart-work, like the
blind man
That's past the fall, into the waste he goes
that so with all, but he that Heart-work
knows.

Thus they went on talking of what they
had seen by the way, and so made that
way easie, which would otherwise, no
doubt, have been tedious to them: for now
they went through a Wilderness.
Now when they were got almost out
of this Wilderness, Faithful chanced

Christian cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his Brother, who comes yonder? Then Christian looked, and said, My good friend Evangelist. Ah, and my good friend too, said Faithful; for 'twas he that set me the way to the Gate. Now Evangelist came up unto them, and thus saluted them.

Evangelist overtakes them again.

Evangelist. Peace be with you, dearly beloved, and, peace be to your helpers.

Christian. Welcome, welcome, my good Evangelist, the sight of thy countenance brings my remembrance thy ancient kindness, and unwearied labouring for my eternal good.

They are glad at the sight of him.

Faithful. And, a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us, poor Pilgrims.

Evangelist. Then said Evangelist, How hath it fared with you my friends, since the time of our last parting? what have you met with, and how have you behaved your selves?

Christian. Then Christian and Faithful told him of all things that had happened to them in the way, and how, and with what difficulty they had arrived to that place.

Evangelist. Right glad am I, said Evangelist; not that you met with trials, but that you have been Victors; and for that you have (notwithstanding many weaknesses,) continued in the way to this very day. I say, right glad am I of this thing, and that for mine own sake and yours;

His Exhortation to them.

John 4. 36. I have sowed, and you have reaped, and
Gal. 6. 9. the day is coming when both he that sowed
1 Cor. 9. 24. and they that reaped shall rejoyce together
25, 26, 27. that is if you hold out; for, in due time
Rev. 3. 11. you shall reap, if you faint not.

The Crown
before you, and it is an incorruptible one
so run that you may obtain it. Some there
be that set out for this Crown, and after they
have gone far for it, another comes in
and takes it from them: hold fast therefore
that you have, let no man take your
Crown; you are not yet out of the
shot of the Devil: you have not refused
unto blood, striving against sin. Let the
Kingdom be alwayes before you, and be-
lieve stedfastly concerning things that are
invisible. Let nothing that is on this side
the other world get within you; and let
all look well to your own hearts, and
the lusts thereof; for they are deceitful
above all things, and desperately wicked:
set your faces like a flint, you have all power
in Heaven and Earth on your side.

* They do
thank him
for his ex-
hortations

Chr. Then * Christian thanked him for his
exhortation, but told him withall, that he
would have him speak farther to them for
help the rest of the way; and the rather, for
they well knew that he was a Prophet, and
told them of things that might happen
to them, and also how they might resist and
come them. To which request Faithful
consented.

* He pre-
dicteth what
troubles they
shall meet
with in Va-
nity-Fair,
and encoura-
geth them to
steadfastness.

So Evangelist began and
told them of Vanity-Fair, and of the
troubles that should come to them there.

Evan. * My Sons, you have heard
the words of the truth of the Gospel, that
you must through many Tribulations

into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide on you; and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of life. * He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend and cut your selves like men; and commit the keeping of your Souls to your God in well doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is Vanity, and at the Town there is a Fair kept called Vanity-Fair:

* He whose lot it will be there to suffer, will have the better of his brother.

Esa. 40. 17. Fair : It is kept all the year long, it be-
Eccles. 1. eth the name of *Vanity Fair*, because
ch. 2. 11, 12. Town where it is kept is lighter than Van-
 and also, because all that is there sold,
 that cometh thither, is *Vanity*. As a
 saying of the wise, *All that cometh*
vanity.

This Fair is no new erected building
 but a thing of ancient standing ; I will shew
 you the original of it.

The Anti- Almost five thousand years ago, there
quity of this were Pilgrims walking to the Celestial City,
Fair. as these two honest persons are ; and *Satan*,
Satan, *Apollon*, and *Legion*, with their Com-
 panions, perceiving by the path that the
 Pilgrims made, that their way to the Celestial
 City lay through this Town of *Vanity*, they
 contrived here to set up a Fair ; a Fair where
 in should be sold of all sorts of *Vanity*,
 that it should last all the year long. There-
 fore at this Fair are all such Merchandise

The Mer-
chandize of
this Fair.

fold, as Houses, Lands, Trades, Places, Ho-
 nours, Preferments, Titles, Countries, King-
 doms, Lusts, Pleasures, and Delights of all
 sorts, as Whores, Bawds, Wives, Husbands,
 Children, Masters, Servants, Lives, Bodies,
 Soules, Silver, Gold, Pearls, Precious
 Stones, and what not ?

And moreover, at this Fair there is
 all times to be seen Jugglings, Games,
 Plays, Fools, Apes, Knaves, Rogues,
 and that of every kind.

Here are to be seen too, and that of
 nothing, Thefts, Murders, Adulteries,
 False Swearers, and that of a blood
 colour.

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And as in other Fairs of less moment,
there are several Rows and Streets under
their proper names, where such wares are
vended: So here likewise, you have the
proper places, Rows, Streets, (*viz.* Coun-
tries, and Kingdoms) where the Wares
of this Fair are soonest to be found:

There is the *Britain Row*, the *French Row*, *The Streets*
the *Italian Row*, the *Spanish Row*, the *Ger- of the Fair.*
Row, where several sorts of Vanities
are to be sold. But as in other Fairs, some
Commodity is as the chief of all the
Fair, so the Ware of *Rome* and her Mer-
chandize is greatly promoted in this Fair:
Yea, our *English Nation*, with some
others, have taken a dislike thereat.

Now, as I said, the way to the Celestial
City lies just through this *Town*, where this
Fair is kept; and he that will go to
the City and yet not go through this *Town*,
must needs go out of the World.

The Prince of Princes himself, when here, went through
this *Town* to his own Countrey, and that
was a Fair-day too: Yea, and as I think,
was *Belzebub*, the chief Lord of this Fair,
invited him to buy of his Vanities;

but he would have made him Lord of the Fair,
if he but have done him Reverence as
he went through the *Town*. Yea, because he

was such a person of Honour, *Belzebub* had
him from Street to Street, and shewed him
the Kingdoms of the world in a little

space, that he might (if possible) allure
that Blessed One, to cheapen and buy
of his Vanities. But he had no
need to the Merchandize, and therefore

left

1 Cor. 5. 10.
Christ went
through this
Fair.
Matth. 7. 8.
Luk. 4. 5, 6,

Christ bought
nothing in
this Fair.

left the Town; without laying out so much as one farthing upon these Vanities. This Fair therefore is an ancient thing, of long standing and a very great Fair.

The Pilgrims enter the Fair.

The Fair in a hubbub about them.

The first cause of the hubbub.

1 Cor. 2. 7, 8. The second cause of the hubbub.

Third cause of the hubbub.

Psalm 119. 37. Phil. 3. 19, 20.

Now these Pilgrims as I said, must needs go through this Fair: Well, so they did; but behold, even as they entered into the Fair, all the people in the Fair were moved, and the Town itself as it were in a Hubbub about them; and that for several reasons: For,

First the Pilgrims were clothed with such kind of Raiment, as was diverse from the Raiment of any that traded in that Fair. The people therefore of the Fair made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish men.

Secondly, And as they wondered at their Apparel, so they did likewise at their Speech: for few could understand what they said, they naturally spoke the Language of Canaan; But they that kept the Fair, were the men of this World: So that from one end of the Fair to the other, they seemed Barbarians each to the other.

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears and cry, Turn away mine eyes from holding vanity; and look upwards, signifying that their Trade and Traffick was a Heaven.

sed against him; also you have heard his reply and confession: It lieth now in your breast to hang him, or save his life: but yet I think meet to instruct you in our Law.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, *Exod. 1.* that, lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was an Act also made in the days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not fall down and worship his golden Image, should be thrown into a Fiery Furnace. *Dan. 3.* There was also an Act made in the days of *Darius*, *Dan. 6.* That whoso for some time called upon any God but him, should be cast into the Lions den. Now the substance of these Laws, this Rebel has broken; not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon supposition, to prevent mischief, no crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out, * whose names * *The Jury.* were, *Mr. Blind-man*, *Mr. No-good*, *Mr. Ma-* and their
lic, *Mr. Love-lust*, *Mr. Live-loose*, *Mr. Heady*, names.
Mr. High-mind, *Mr. Enmity*, *Mr. Lyar*, *Mr. Cruelty*, *Mr. Hate-light*, and *Mr. Implacable*; who every one gave in his private Verdict against him among themselves, and afterwards

The Pilgrims Progress

Every ones
private
Verdict.

wards unanimously conclude to bring him
in guilty before the Judge. And first among
themselves, Mr. Blindman, the Foreman
said, I see clearly that this man is an Heretic.
Then said Mr. No-good, Away with such a
fellow from the Earth. Ay, said Mr. Malice,
for I hate the very looks of him. Then said Mr.
Love-lust, I could never endure him. Next
said Mr. Live-loose, for he would always
condemning my way. Hang him, hang him,
said Mr. Heady. A sorry Scrub, said Mr. High-
mind. My heart riseth against him, said Mr.
Enmity. He is a Rogue, said Mr. Lyar. Hang-
ing is too good for him, said Mr. Cruelty.
Let's dispatch him out of the way, said Mr.
Hate-light. Then said Mr. Implacable, Mr.
I have all the world given me, I could not be
reconciled to him, therefore let us forthwith
bring him in guilty of death. * And so they
did, therefore he was presently condemned
to be had from the place where he was, and
to be put to the most cruel death that could
be invented.

The cruel
death of
Faithful.

* A Chariot
and Horses
wait to
take away
Faithful.

They therefore brought him out, together
with him according to their Law; and first
they Scourged him, then they Buffeted
him, then they Lanced his flesh with
Knives; after that they Stoned him with
Stones, then prickt him with their
Swords, and last of all they burned him
alive at the Stake. Thus came Faithful
to his end. * Now I saw that there stood
behind the multitude a Chariot and a
couple of Horses, waiting for Faithful, to
(so soon as his Adversaries had dispatched
him).

led them in Chains up and down the
for an Example and Terror to others;
any should speak in their behalf, or
themselves unto them. But Christian
Faithful behaved themselves yet more
humbly; and received the Ignominy and
shame that was cast upon them, with
such meekness and patience, that it won
their side (though but few in compari-
son of the rest) several of the men in the
Fair. This put the other party yet into
greater rage, insomuch that they conclu-
ed the death of these two men. Where-
upon they threatned that the Cage, hor-
rour, should serve their turn; but that
they should die for the abuse they had done,
and for deluding the men of the Fair.

*They are led
up and down
the Fair in
Chains, for a
terror to
others.*

*Some of the
men of the
Fair won to
them.*

*Their Ad-
versaries
resolved to kill
them.*

Then were they remanded to the Cage
again, until further order should be taken
with them. So they put them in, and made
their feet fast in the Stocks. Here also they called again to mind what
they had heard from their faithful friend
the Pilgrim, and were the more confirmed
in their way and sufferings, by what he told
them would happen to them. They also
comforted each other, that whilst
one was to suffer, even he should have the
comfort of it, therefore each man secretly wish-
ed that he might have that preferment
in committing themselves to the All-wise
disposal of him that ruleth all things, with
content they abode in the condition
in which they were, untill they should be
lawfully disposed of.

*They are a-
gain put into
the Cage, and
after brought
to Tryal.*

And thus

ed, they brought them forth to their Trial in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned; the Judges name was Lord Hategood: Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof, was this.

Their Indictment

That they were enemies to, and disturbers of their Trade; that they had made Commissions and Divisions in the Town, and had won party to their own most dangerous Opinions, in contempt of the Law of their Prince.

Faithfuls answer for himself.

Then Faithful began to answer, That he had only set himself against that which had set it self against him that is higher than the highest. And, said he, as for disturbance, I make none, being my self a man of Peace; the parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is Belzebub, the Enemy of our Lord, I defy him, and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear, and give in their Evidence. So there came in three Witnesses, to wit, Envy, Superstition, and Fear: They were then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him?

** Envy begins.*

Then stood forth * Envy, and said to this effect; My Lord, I have known the

long time, and will attest upon my
Oath before this honorable Bench, That

Judge. Hold, give him his Oath; So they
swore him; Then he said, My Lord, this
man, notwithstanding his plausible name,
is one of the vilest men in our Countrey;
he neither regardeth Prince nor People,
Law nor Custom; but doth all that he can
to possesse all men with certain of his disloy-
al notions, which he in the general calls
Principle of Faith and Holiness. And in par-
ticular I heard him once my self affirm,
*That Christianity, and the Customs of our
Town of Vanity, were Diametrically opposite,
and could not be reconciled.* By which saying,
my Lord, he doth at once, not only con-
demn all our laudable doings, but us in the
doing of them.

Judge. Then did the Judge say to him,
tell thou any more to say?

Erasmus. My Lord, I could say much more,
but I would not be tedious to the Court.
Yet if need be, when the other Gentlemen
have given in their Evidence, rather than
anything shall be wanting that will dispatch
him, I will enlarge my Testimony against
him. So he was bid stand by. Then they
asked *Superstition*, and bid him look upon
the Prisoner; they also asked, What
could say for their Lord the King a-
gainst him? Then they swore him, so
he began.

Erasmus. * My Lord, I have no great acquaint-
ance with this man, nor do I desire to
have further knowledge of him; However

*Superstition
follows.*

this I know, that he is a very pertulent fellow, from some discourse that the other day I had with him in this Town; for when talking with him, I heard him say, That our Religion was naught, and such which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessary thence will follow, to wit, That we that do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say:

Then was Pickthank sworn, and did what he knew, in behalf of their Lord the King against the Prisoner at the bar.

Pickthank's
Testimony.

Pick. My Lord, and you Gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke: For he hath raised on our noble Prince Belzebub, and hath spoke contemptibly of his honourable Friends, whose names are, the Lord Old man, the Lord Carnal delight, the Lord Lu-lutions, the Lord Desire of Vain glory, my old Lord Letchery, Sir Hacing Greedy, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noble men should have any longer a being in this Town. Besides he hath not been afraid to rail on you my Lord, who are now appointed to be his Judge; calling you an ungodly Villain, with many other such like villifying terms, with which he hath bespattered most of the Gentry of this Town. When this Pickthank had

Sins are all
Lords and
great ones.

The Pilgrims Progress

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the Judge directed his speech
to the Prisoner at the Bar, saying: Thou
Infamate, Heretick, and Traitor, hast thou
heard what these honest Gentlemen have
imposed against thee?

*He said, May I speak a few words in my
justification?*

The Judge. Sirrah, Sirrah, thou deservest to
be no longer, but to be slain immediately
upon the place: yet that all men may see
our Gentlemans towards thee, let us hear
what thou vile runagare hast to say.

He said. I say then in answer to what
the Court hath spoken, I never said ought
That what Rule or Law, or Custom,

Faithful's
defense of
himself.

were flat against the Word of God,
and directly opposite to Christianity. If
I have said amiss in this, convince me of
my error, and I am ready here before you
to make my recantation.

As to the second, to wit, Mr. Super-
stition and his charge against me, I said only

That in the Worship of God there is re-
quired a Divine Faith: but there can be no
Divine Faith without a Divine Revelation of
the Will of God. Therefore whatever is thrust
upon the Worship of God, that is not agreeable
to a Divine Revelation, cannot be done but by
human Faith, which Faith will not be pro-
fitable to Eternal Life.

As to what Mr. Pickthart hath said,
avoiding terms, as that I am said to
be and the like, I that the Prince of this
world with all the rabblement his Atten-
dants by this Gentleman named, are more
being in Hell, than in this Town

and Countrey; and so the Lord have mercy upon me.

*The Judge
his speech to
the Jury.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this man, a man whom so great an uproar hath been made in this Town; you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breast to hang him, or save his life: but yet I think meet to instruct you into our Law.

Exod. 1.

There was an Act made in the days of Pharaoh the Great, Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong in him, their Males should be thrown into the River. There was an Act also made in the

Dan. 3.

dayes of Nebuchadnezzar the Great, another of his Servants, that whosoever would not bow down and worship his Golden Image, should be thrown into a Fiery Furnace.

Dan. 6.

There was also an Act made in the days of Darius, That who so for some time called upon a God but him, should be cast into the Lion Den. Now the substance of these Laws this Rebel has broken; not only in thought (which is not to be born) but also in word and deed; which must therefore needs be intollerable.

For that of Pharaoh, his Law was made upon supposition, to prevent much mischief, crime being yet apparent; but here Crime apparent. For the second, third, you see he disputed against our Religion; and for the Treason he hath

And, he deserveth to die the death.

Then went the Jury out, * whose names * *The Jury*
 were, Mr. Blind-man, Mr. No-good, Mr. Ma- *and their*
 le, Mr. Love-lust, Mr. Live-loose, Mr. Hasty, *names.*
 Mr. High-mind, Mr. Enmity, Mr. Liar, Mr.
 Cruelty, Mr. Hat-light, and Mr. Implacable;
 and every one gave in his private Verdict
 against him among themselves, and after-
 wards unanimously concluded to bring him
 guilty before the Judge. And first among
 themselves, Mr. Blind-man; the Foreman,
 said, I see clearly that this man is an Heretic.
 Then said Mr. No-good, Away with such a
 fellow from the Earth. Ay, said Mr. Malice,
 I hate the very looks of him. Then said Mr.
 Love-lust, I could never endure him. Nor I,
 said Mr. Live-loose, for he would alwayes be
 condemning my way. Hang him, hang him,
 said Mr. Hasty. A sorry Scrub, said Mr. High-
 mind. My heart riseth against him, said Mr.
 Enmity. He is a Rogue, said Mr. Liar. Hang-
 him, too good good for him, said Mr. Cruelty:
 let's dispatch him out of the way, said Mr.
 Hat-light. Then said Mr. Implacable, Might
 have all the world given me, I could not
 be reconciled to him, therefore let us forthwith
 bring him in Guilty of death. * And so they
 did, therefore he was presently condem-
 ned to be had from the place where he
 was, to the place from whence he came,
 and there to be put to the most cruel death
 that could be invented.

*Every ones
private Ver-
dict.*

*They con-
clude to
bring him in
guilty of
death.*

*The cruel
death of
Faithful.*

They therefore brought him out, to do
 with him according to their Law; and first
 they Scourged him, then they Buffeted
 him, then they Lanced his flesh with



Into the midst of this great battle
 To brave faithful Bravelle came in word and deed,
 A judge, witness and jury have witnessed
 Of overcoming thee, but shewn their rage,
 When they are dead thou'lt live from age to age.

stones; after that they stoned him,
then pricked him with their
spikes, and last of all they burned him
at the Stake. Thus came Faithful
to the end. Now I saw that there stood
the multitude, a Chariot and a
team of Horses, waiting for Faithful, who
as soon as his Adversaries had dispatched
him, was taken up into it, and straight-
way was carried up through the Clouds,
where I heard of Trumper, the nearest way
to the Celestial Gate. But as for Christian,
he had some respite, and was remanded
in Prison; so he there remained for
space. But he that over-rules all things,
having the power of their rage in his own
hand, so wrought it about, that Christian for
that time escaped them and went his way.
And as he went he sang, saying,

* A Chariot
and Horses
wait to take
away Faith-
ful.

Christian
still a Priso-
ner.

Well Faithful, thou hast faithfully professed
thy Lord; with whom thou shalt be blessed;
but Faithless ones, with all their vain delights
are crying out under their bellish plights;
Faithful sing, and let thy name survive;
for though they kill a tree, thou art yet alive.

* The Song
that Chri-
stian made af-
ter his death.
Faithful af-
ter his death.

Now I saw in my Dream, that Christian
went not forth alone, for there was one
whose name was Hopeful, (being so made
by the beholding of Christian and Faithful
in their words and behaviour, in their
sufferings at the Fair) who joined him-
self unto him, and entering into a brotherly
conversation, told him that he would be his
companion. Thus one died to bear testimo-

Christian had
another Com-
panion.

There are
more of the
men of the
Fair will
fellow.

They over-
take By-
ends.

* Prov. 26.
25.

By-ends last
to tell his
name.

my to the Truth, and another like our
his Althes to be a Companion with Christian
in his Pilgrimage. This, *Hopeful* also
Christian, that there were many more
the men in the Fair, that would take the
time, and follow after.

So I saw, that quickly after they
got out of the Fair, they overtook one that
was going before them, whose name was
By-ends; so they said to him, What Coun-
try man art thou? and how far go you this way?
He told them, that he came from the
Town of *Fair-speech*, and he was going
to the Celestial City, (but told them not
his name.)

From * *Fair-speech*, said *Christian*,
there any good that liveth there?

By-ends. Yes, said *By-ends*, I hope.

Chr. Pray Sir, what may I call you?
said *Christian*.

By-ends. I am a stranger to you, and you
to me; if you be going this way, I shall be
glad of your company: if not, I must be
content.

Chr. This Town of *Fair-speech*, said *Chris-
tian*, I have heard of, and, as I remember,
they say it's a wealthy place.

By-ends. Yes, I will assure you that it
is, and I have very many rich kindred
there.

Chr. Pray, who are your kindred there,
if a man may be so bold?

By-ends. Almost the whole Town, and
in particular, my Lord *Fair-weather*, my Lord
Fair-weather, my Lord *Fair-weather* (I have
whom I call my Lord *Fair-weather*).

name:) Also Mr. Smooth-man, Mr. Fair-
 Job-maid, Mr. Any-thing, and the Par-
 son of our Parish, Mr. Two-tongues, was
 my Mothers own Brother by Fathers side:
 And to tell you the truth, I am become
 a Gentleman of good Quality, yet my
 Great Grand-father was but a Water-man,
 looking one way, and rowing another:
 and I got most of my Estate by the same
 occupation:

Chr. Are you a Married Man?

By-ends. Yes, and my Wife is a very ^{The wife} virtuous Woman, the Daughter of a ver- ^{and kindred}-
 tuous Woman; She was my Lady ^{Fashings of} By-ends.
 Daughtery, therefore she came of a very ho-
 norable Family, and is arrived to such a
 pitch of Breeding, that she knows how to
 carry it to all, even to Prince and Peasant.
 'Tis true, we somewhat differ in Religion, ^{Where By-}
 from those of the stricter sort, yet but in ^{ends differs}
 two small points: First, we never strive a- ^{from others}
 gainst Wind and Tide. Secondly, we are ^{in Religion}
 always most zealous when Religion goes in
 his Silver Slippers; we love much to walk
 with him in the Street, if the Sun shines,
 and the people applaud him.

Then Christian stept a little aside to his
 fellow *Hopeful*, saying, It runs in my mind
 that this is one By-ends, of Fair-speech, and:
 if so be he, we have as very a Knave in our
 company, as dwelleth in all these parts.
 Then said *Hopeful*, Ask him; methinks he
 should not be ashamed of his name. So Christi-
 an came up with him again; and said, Sir,
 you talk as if you knew something more
 than all the world doth, and if I take not
 my

my mark amiss, I deem I have half a good of you. Is not your name Mr. By-ends?

By-ends. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it, as a reproach, as other good men have born theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

How By-ends got his name?

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my Judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

He desires to keep company with Chr. st.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper; if you will still admit me your associate.

Chr. Will you will go with us, you must go against Wind and Tide, the which I perceive is against your opinion. You must also wear Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when he is bound in Irons, as well as when he walketh the Streets with apples.

By-ends. You must not impose, nor Lord it over my flesh. Leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do what I propound, or we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me; even go by my self, untill some overtake me that will be glad of my company.

By-ends and Christian part.

Now I saw in my Dream that Christian and Hopeful forsook him, and kept their distance before him, but one of them looking back, saw three men following Mr. By-ends, and behold, as they came up with him, he made them a very low Curtsy, and they also gave him a Complement. The mens names were, Mr. Hold-the-World, Mr. Money-love, and Mr. Saye-all: men that Mr. By-ends had formerly been acquainted with; for in their minority they were School-fellows, and were taught by one Mr. Grimey, a Schoolmaster in Loup-gate, which is a Market-town in the County of Cornwall in the North. This Schoolmaster taught them the art of getting, either by violence, chicanery, flattery, lying, or, by putting on a guise of Religion, and these four Gentlemen had attained much of the art of their Master, so that they could each of them keep up such a School themselves.

He has new Companions.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, who are they upon the Road before us? for Christian and Hopeful were not within view.

By-ends. They are a couple of fine Country-men, that after they made are going on pilgrimage.

By-ends Character of the Pilgrims Money-grime

Mr. Holy-love. Alas, why did they not stay, that we might have had their good company, for they, and we, and you Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the men before us, are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that, let a man be never so goodly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. Saw-all. That's bad. But we read of some, that are righteous of themselves, and such mens rigidness prevails with them to judge and condemn all but themselves. But I pray what and how many, were the things wherein you differed?

By-ends. Why they, after their headstrong manner, conclude that it is Duty to rush on their Journey all weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my Life and Estate. They are for holding their notions, though all other men are against them, but I am for the Region in which, and so far as the times, and in safety will beare it. They are for Religion, when it rags and contempt, but I am for him, when he walks in his golden slippers in the Sun-shine, and with applause.

Mr. Hold-the-world. Ah, and hold there still, good Mr. By-ends, for, for my part, I can count him but a Fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be with

That he that be seen by his works come by them
 least will appear and yet shall be become; an
 ordinary Zealous in some points of Religion; to
 be medled wth with before, may he not use the
 means to attain his end, and yet be a zealous
 man? or of blood should be such a man?

Mr. Money-love. I see the bottom of your
 question, and with these Gentlemen good
 leave, I will endeavour to shape you an
 answer. And first to speak to your ques-
 tion, which concerns a Minister himself. I
 suppose no Minister, or a worthy man, will
 of a very small benefit, and has in his
 a greater, more far and plenteous, by far, by
 offering an opportunity of getting of it, in
 at by being more studious, by preaching more
 frequently, and zealously, and because the com-
 pany of the people requires it, by altering at least
 of his principles, for my part, I see no reason
 but a man may do this, provided he be
 called. An ambition is a great deal to be desired,
 yet be an honest man. For why should a man
 want. His desire of a greater Benefice is
 lawful (this cannot be contradicted) since
 it is set before him by Providence, so that
 he may get it if he can. Making no question
 for conscience sake, and a word more.

2. Besides, his desire after that Benefice
 makes him more studious, a more zealous
 preacher, &c. and so makes him a better
 man. Yea makes him better improve his
 parts, which is according to the mind of
 God.

3. Now as for his complying with the
 temper of this people, by yielding to
 serve them, some of his Principles, the
 argu-
 ment

length, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial function.

4. I conclude then, that a Minister that changes a *Small* for a *Great*, should not for so doing, be judged as covetous, but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Transition* you mentioned: suppose such an one to have but a poor employ in the world, but by becoming Religious, he may mend his market, perhaps get a rich wife, or more, and far better customers to his shop. For my part, I see no reason but that this may be lawfully done. For why,

1. To become Religious is a virtue, by which means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custome to my shop.

3. Besides the man that gets these by becoming Religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming Religious, which is good. Therefore, to become religious to get all these, is a good and profitable design.

This answer thus made by this Mr. *Sturges*, to *Mr. By*'s question, was highly applauded by them all; wherefore they

they concluded upon the whole, that it was most wholsome and advantageous. And because, as they thought, no man was able to contradict it; and because *Christian* and *Hopeful* were yet within call; they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded, as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the question to them, because as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other, and after a short salutation, Mr. *Hold-the-world* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

Chr. Then said *Christian*, even a Babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for Loaves, as it is, *Job. 6.* How much more abominable is it to make of him and Religion a stalking-horse to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens*, for when *Hamor* and *Shechem* had a mind to the Daughter and Cattel of *Jacob*, and saw that there was no wayes for them to come at them, but

becoming Circumcised, they say to
their companions; If every Male of us
be circumcised, as they are circumcised,
shall not their Cattel, and their Substance,
and every Beast of theirs be ours? Their
Daughter and their Cattel were that
which they sought to obtain; and their Re-
ligion the stalking-horse they made use
of to come at them. Read the whole story,
Gen. 34. 20, 21, 22, 23.

2. The Hypocritical Pharisees were also
of this Religion, long Prayers were their
penance; but to get Widows houses were
their intent, and greater damnation was
from God their Judgment. Luke 20. 46;

3. Judas the Devil was also of this Re-
ligion, he was religious for the bag, that he
might be possessed of what was therein;
but he was lost, cast away, and the very
Son of perdition.

4. Simon the Witch was of this Religi-
on too, for he would have had the Holy
Ghost, that he might have got money
therewith; and his sentence from Petre's
mouth was according, Acts 8. 19, 20, 21,

22. Neither will it out of my mind, but
that that man that makes up Religion for
the world, will throw away Religion for
the world; for so surely as Judas design-
ed the world in becoming religious; so
surely did he also sell Religion and this
Master for the same. To answer the questi-
on therefore affirmatively, as I perceive you
have done, and to accept of as authentick
such

such answer is both Heathenish, Hypocritical and Devilish; and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer Christian. *Hopeful* also approved of the soundness of *Christian's* answer, so there was a great silence among them. *Mr. Byends* and his company also staggered, and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, if these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are now when dealt with by trifles of blasphemie, what will they do when they shall be rebuked by the flames of a devouring fire?

The ease that Pilgrims have is but little in this life.

Lucre Hill a dangerous Hill.

Then *Christian* and *Hopeful* overtook them again, and went till they came at a delightful Plain called *Ease*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain, was a little Hill called *Lucra*, and in that Hill a *Silver Mine*, which some of them that had formerly gone that way, because of the rarity of it had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, strooke, and they were slain. Some also had been hanged there, and could not to their dying day be their own again. Then *Christian* and *Hopeful* saw a little off the Road, over against the *Silver Hill*, stood *Demias*, (Gentleman like) to call Passengers to come and see, who

* Demas at the Hill Lucra.

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to christian and his fellow; *Hos.* turn aside
 either and I will shew you a thing.

* He calls to
 Christian
 and Hopeful
 to come to
 him.

Chr. What thing so deserving as to turn us
 out of the way?

Dem. Here is a *Situation*, and some
 digging in it for Treasure; if you will come,
 with a little pains you may richly provide
 for your selves.

Hopef. Then said Hopeful, Let us go see.
Chr. Not I, said christian; I have heard
 of this place before now, and how many
 have there been slain; and besides, that
 Treasure is a Snare to those that seek it; for
 it hindreth them in their Pilgrimage. Then

Hopeful
 tempted is
 go, but
 Christian
 holds him
 back.

christian called to *Demas*, saying, Is not the
 way dangerous? hath it not hindered many
 in their Pilgrimage?

Hos. 4. 18.

Dem. Not very dangerous, except to
 those that are careless; but wicah, he blas-
 phemes he spake.

Chr. Then said christian to Hopeful, Let us
 not stir a step, but still keep on our way.

Hopef. I will warrant you, when By-ends
 come up, if he hath the same invitation as we,
 he will turn in thither to see.

No doubt thereof; for his Principles
 told him that way, and is hindered to one
 that he dies thereby.

Then *Demas* called again, saying,
 But will you not come over and see?

Chr. Then christian roundly answered,
 saying, *Demas*, Thou art an enemy to the
 right ways of the Lord of this way, and
 hast been already condemned for thine
 turning aside, by one of his Maje-
 sties Judges; and why seekest thou to bring

Christian
 roundeth up
 Demas.

2 Tim. 4. 10.

us into the like condemnation? Beside, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

Chr. Then said *christian*, What is thy name? is it not the same by the which I have called thee?

Dem. Yes, my name is *Demas*, I am the Son of *Abraham*.

Chr. I know you, *Gebazi* was your Great Grandfather, and *Judas* your Father, and you have trod their steps; It is but a devilish prank that thou usest: Thy Father was hang'd for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of thy behaviour. Thus they went their way.

By this time *By-ends* and his companions were come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit, by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom, by the damp that commonly arise, of these things I am not certain: But this I observed, that they never were seen again in the way.

Then sang *Christian*,

By-ends and *Silver Demas*, both agree,
One calls, the other runs; that he may be

By-ends goes
over to
Demas.

2 King. 5.
20. Mat. 26.
14, 15. ch.
27. 1, 2, 3, 5,
6.

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A Tharer in his Lucre: If these do not
Take up in this World, and no further go. *blon*

Now I saw, that just on the other side *They see a*
of this Plain, the Pilgrims came to a place *strange Mo-*
where stood an old Monument, hard by the *numents,*

High-way side, at the sight of which they
were both concerned, because of the
strangeness of the form thereof; for it
seemed to them as if it had been a Woman
transformed into the shape of a Pillar: here
therefore they stood looking, and looking
upon it, but could not for a time tell what
they should make thereof: At last *Hopful*
espied written above upon the head there-
of, a Writing in an unusual hand, but he
being no Scholar, called to *christian* (for
he was learned) to see if he could pick
out the meaning: so he came, and after
a little laying of Letters together, he found
the same to be this, *Remember Lot's Wife.*
So he read it to his fellow; after which
they both concluded, that that was the
Pillar of Salt into which *Lots Wife* was
turned for her looking back with a covet-
ous heart, when she was going from *Sodom*
for safety. Which sudden and amazing sight
gave them occasion of this discourse.

Chr. Ah my Brother, this is a season-
able sight, it came opportunely to us after
the Invitation which *Demas* gave us to
come over to view the Hill *Lucre*: and had
we gone over as he desired us, and as
thou wast inclining to do (my Brother)
we had, for ought I know, been made,
our selves, like this Woman, a spectacle
for

* Gen. 19.
26.

for those that shall come after, to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's Wife*: for wherein was the difference 'twixt her sin and mine? she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come: *This Woman* escaped one Judgment; for she fell not by the destruction of *Sodom*; yet she was destroyed by another; as we see, she is turned into a *Pillar of Salt*.

Hope. True, and she may be to us both *Caution* and *Example*; *Caution* that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution: *See Korah, Dathan, and Abiram*; with the two hundred and fifty men, that perished in their sin, and also become a Sign, or Example to beware: but above all, I muse at one thing, to wit, how *Doubt* and his fellows can stand so confidently yonder, to look for that treasure, which this Woman, but for looking behind her, after, (for we read not that she stepped one foot out of the way) was turned into a *Pillar of Salt*; specially: since the Judgment which overtook her, did make her an Example, (within sight of where they are) for they cannot chuse but see her, did they but lift up their eyes.

* Numb. 26.
9, 10.

Ch. It is a thing to be wondered at, and it argueth that their heart is grown desperate in that case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut Purses under the Gallows. It is said of the men of Sodom, That they were sinners * exceed- * Gen. 13.
ingly, because they were sinners before the 13.

Lord; that is, in his eye-sight; and notwithstanding the kindneses that he had shewed them, for the Land of Sodom, was now, like the † Garden of Eden hereto- † Vers. 10.
fore.

This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are that shall sin in the sight, yea and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

Hope. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made my self, this example. This ministreth occasion to us to thank God, to fear before him, and always to remember Lot's Wife.

I saw then that they went on their way to a pleasant River; which *David* *Psal. 65. 9.*
the King called the River of God; but *Rev. 22.*
John, The River of the water of life. Now *Ezek. 47.*
their way lay just upon the bank of the

H

River

*Trees by the
River.
The fruit
and leaves
of the Trees.
A Meadow
in which
they lie
down to
sleep.
Psal. 22.
Isa. 14. 30.*

River : here therefore *Christian* and his Companion walked with great delight, they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits : besides, on the banks of this River, on either side, were green Trees, for all manner of Fruit ; and the Leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travel. On either side of the River was also a Meadow, curiously beautified with Lillies ; and it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the water of the River : and then lay down again to sleep. Thus they did several days and nights. Then they sang,

Behold ye how these Christal streams
glide,
(To comfort Pilgrims) by the Highway
side;
The Meadows green ; besides their fragrant
smell,
Yield dainties for them : And he that can
tell
What pleasant Fruit, yea, Leaves, these Trees
do yield,
Will soon sell all, that he may buy this Field.
So when they were disposed to go on

(for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the River and the way, (for a time) parted; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels; so the souls of the Pilgrims were much distressed, because of the way. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a Meadow, and a Stile to go over into it, and that Meadow is called *By-Path Meadow*. Then said *Christian* to his fellow, if this Meadow lieth along by our way-side, let's go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Numb. 21. 4.

By-Path Meadow.
One temptation does make way for another.

Hopeful But how if this Path should lead out of the way?

Chr. That's not like, said the other; and doth it not go along by the way-side? So *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, and were into the Path, they found it very easy for their feet; and withal, they looked before them, espied a man walking

* Strong Christians may lead weak ones out of the way.

* See what
it is too sud-
denly to fall
in with
strangers.

as they did, (and his name was *Vain-confidence*) so they called after him, and asked him whither that way led? he said, To the Coelestial Gate. * Look said *Christian* did I not tell you so? by this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

Isa. 9. 16.
A pit to catch
the vain-
glorious in.

He therefore that went before (*Vain-confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those Grounds to catch *vain-glorious* fools withal, and was dashed in pieces with his fall.

Reasoning
between
Christian
and *Hope-
ful*.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning; Then said *Hopeful*, where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain and thunder, and lighten in a very dreadful manner; and the water rose again.

Then *Hopeful* groaned in himself, saying, Oh that I had kept on my way? *Chr.* Who could have thought this Path should have led us out of the way?

Hope. I was afraid on't at first, and therefore gave you that gentle caution.

I would have spoke plainer, but that you are older than I.

Chr. Good Brother be not offended, I am sorry I have brought thee out of the way; and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intention.

Christian's repentance for leading of his Brother out of the way.

Hope. Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.

Chr. I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back again.

Hope. But good Brother let me go before.

Chr. No, if you please let me go first; that if there be any danger, I may be first therein, because by my means we will both go out of the way.

Hope. No, I said Hopeful, you shall not go before, for your mind being troubled, may lead you out of the way again. Then for their encouragement, they heard the voice of one, saying,

Let them: Haste backwards the Highway, turn again.

Jer. 31. 3. They are in danger of drowning as they go back.

For by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. Then I thought that it is easier going out of the way when we are in, than going in when we are out. Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned.

ned, nine or ten times.

*They sleep in
the grounds
of Giant De-
spair.*

*He finds
them in his
ground, and
carries them
to Doubting
Castle.*

*The grie-
vousness of
their im-
prisonment.*

Psal. 88. 16.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sate down there till the day brake: but being weary, they fell asleep. Now there was not far from the place where they lay, a Castle, called *Doubting-Castle*; the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a grim and sorry voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in, and lying on my Ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men. Here then they lay from *Wednesday morning* till *Saturday night*, without one bit of bread, or drop of drink, or light; or any to ask how they did. They were therefore here in evil case,

case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised counsel that they were brought into this distress.

Now *Giant Despair* had a Wife, and her name was *Diffidence*: so when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his Grounds. Then he asked her also what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound? and he told her: Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them; and there first falls to Raving of them; as if they were dogs: although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day, they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise

On Thursday
day *Giant Despair*
beats his prisoners.

* On Friday
Giant Des-
pair coun-
sels them to
kill them-
selves.

* The Giant
sometimes
has fits.

* Christian
crushed.

* Job 7. 15.

* Hopeful
comforts
him.

him to counsel them, to make away themselves : So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before ; he told them, that since they were never like to come out of that place, their only way would be, forthwith to make * an end of themselves; either with Knife, Halter or Poison : For why said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go ; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his * fits; (for he sometimes in Sun-shine-weather fell into fits) and lost (for a time) the use of his hand : wherefore he withdrew and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no : and thus they began to discourse.

Chr. Brother, said Christian ; * what shall we do? the life that we now live is miserable : for my part, I know not whether is best, to live thus, or to die out of hand? * My soul chuseth strangling rather than life : and the Grave is more easie fore me than this Dungeon : Shall we be ruled by the Giant?

Hope. * Indeed our present condition is dreadful, and death would be far more wel-

come

come to me than thus for ever to abide:
 but ye led us consider, the Lord of the Coun-
 try to which we are going; hath said,
 Thou shalt do no murder; no not to another
 man's person; much more then are we for-
 bidden to take his counsel to kill our selves.
 Besides, he that kills another, can but commit
 murder upon his body; but for one to kill
 himself, is to kill body and soul at once:
 and moreover, my Brother, thou talkest of
 ease in the Grave; but hast thou forgotten
 the Hell whither for certain, the murderers
 go: for no murderer hath eternal life, &c.
 and let us consider again, that all the Law
 is not in the hand of Giant Despair: O-
 lewis, so far as I can understand, have been
 taken by him, as well as we; and yet have
 escaped out of his hand: who knows, but
 that God that made the world; may cause
 that Giant Despair may die; or that, at
 some time or other he may forget to lock us
 in, but he may in short time have an-
 other of his fits before us, and may lose the
 use of his limbs; and if ever that should
 come to pass again, for my part, I am re-
 solved to pluck up the heart of a man, and
 to try my utmost to get from under his hand.
 I was a fool that I did not try to do it be-
 fore, but however, my Brother, let's be pati-
 ent, and endure a while; the time may
 come that may give us a happy release: but
 let us not be our own murderers, with these
 words, Hopeful, at present did moderate
 the mind of his Brother; so they continued
 together (in the dark) that day in their sad

and doleful condition. Well, towards Evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive, and truly, *alive was all*: for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly, and think that Christian fell into a Swoond; but coming a little to himself again, they renewed their discourse about the Giant's counsel; and whether yet they had best to take it or no. * Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth.

* Christian
still dejected.

* Hopeful
comforts him
again, by
calling for-
mer things
to remem-
brance.

Hope. * My Brother, said he, rememberst thou not how valiant thou hast been heretofore; Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the shadow of death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art: Also this Giant has wounded me as well as thee; and hath cut off the Bread and Water from my mouth;

and with thee I mourn without the light:
but let's exercise a little more patience: Re-
member how thou playedst the man at Vanity-
Fair, and wast neither afraid of the Chain
or Cage; nor yet of bloody Death: where-
fore let us (at least to avoid the shame, that
becomes not a Christian to be found in) bear
up with patience as well as we can.

Now night being come again, and the
Giant and his Wife being in bed, she ask-
ed him concerning the Prisoners, and if
they had taken his counsel: To which
he replied, they are sturdy Rogues, they
chuse rather to bear all hardship, than to
make away themselves. Then said she,
take them into the Castle-yard to mor-
row, and shew them the Bones and Skulls
of those that thou hast already dispatch-
ed; and make them believe, e're a week
comes to an end, thou also wilt tear
them in pieces as thou hast done thine
fellows before them.

So when the Morning was come, the
Giant goes to them again, and takes them
into the Castle-yard, and shews them, as
his Wife had bidden him. * These, * On Satur-
said he, were Pilgrims as you are, once, day the Gi-
and they trespassed in my Grounds, as ant threat-
you have done; and when I thought ned that
it, I tore them in pieces; and so within shortly be
ten days I will do you. Go get you would pull
down to your Den again, and with that them in pie-
he beat them all the way thither: they ces.
lay therefore all day on Saturday in a la-
mentable case, as before. Now when
night

night was come, and when Mrs. Diffidence, and her Husband, the Giant, were got to bed, they began to renew their discourse of their Prisoners, and withal, the old Giant wondered, that he could neither by his blows nor counsel, bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them, by the means of which they hope to escape. And, sayest thou so, my dear, said the Giant, I will therefore search them in the Morning.

Well, on Saturday about midnight they began to pray and continued in Prayer till almost break of day.

Now a little before it was day good Christian, as one half amazed, brake out in this passionate speech, *what a fool, (quoth he) am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty? I have a Key in my bosom, called Promise, that will, (I am perswaded) open any Lock in Doubting-Castle.* Then said Hopeful, That's good news; good Brother pluck it out of thy bosom, and try. Then Christian pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door, that leads into the Castle-yard, and with his Key opened that door also. After he went

A Key in
Christian's
bosom called
Promise, o-
pens any
Lock in
Doubting-
Castle.

went to the Iron Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed; but that Gate, as it opened made such a craking, that it waked *Giant Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's High-way; and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a * Pillar, and to engrave upon the side thereof this Sentence, *Over this Stile is the way to Doubting-Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Countrey, and seeks to destroy the Holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

A Pillar erected by Christian and his fellows.

Out of the way we went, and then we found,
what 'twas to tread upon forbidden Ground:
And let them that come after have a care,
lest heedlessness makes them, as we, to
fare.

Left

Left they for trespassing, his Prisoners are,
whose castle's Donbriug, and whose name's
Despair.

The delecta-
ble Moun-
tains.

They are re-
freshed in
the Moun-
tains.

Take with
the Pilgrims
their burden.

They went then, till they came to the
delectable Mountains, which Mountains
belong to the Lord of that Hill of which
we have spoken before; so they went
up to the Mountains, to behold the Gar-
dens, and Orchards, the Vineyards, and
Fountains of Water; where also they
drank and washed themselves, and did
freely eat of the Vineyards. Now there
was on the tops of these Mountains,
Shepherds feeding their flocks, and they
stood by the High-way side. The Pil-
grims therefore went to them, and lean-
ing upon their staves; (as is common
with weary Pilgrims, when they stand
to talk with any by the way;) they
asked, * whose delectable Mountains are
these? and whose be the Sheep that feed
upon them?

Shep. These Mountains are Immanuel's
Land, and they are within sight of his
City, and the Sheep also are his, and he
laid down his life for them.

Chr. Is this the way to the Celestial
City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any, but those that
shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to
be

be safe, but transgressors shall fall there. Hos. 14. 9.

Che. Is there in this place any relief for Pilgrims, that are weary and faint in the way?

Shep. The Lord of these Mountains hath given us a charge, Not to be forgetful in entertaining Strangers. Therefore the good of the place is before you. Heb. 13. 2.

I saw also in my dream, that when the Shepherds perceived that they were way-faring men, they also put questions to them, (to which they made answer as in other places) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, * Welcome to the delectable Mountains.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace your selves with the good of these delectable Mountains. They then told them, that they were content to stay, and so they went to their rest that night, because

* The Shepherds welcome them.

The Names of the Shepherds.

because it was very late.

* They are
sure won-
ders.

The Moun-
tain of Er-
ror.

2 Tim. 3.

17. 18.

* Mount
Caution.

Then I saw in my Dream, that in the Morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, shall we shew these Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an Hill, called *Error*, which was very steep on the farthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* look'd down, and saw at the bottom several Men, dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkning to * *Hymeneus*, and *Philetus*, as concerning the faith of the Resurrection of the Body? They answered, yea. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, are they: and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is * *Caution*: and bid them look afar off: Which when they did, they perceived,

perceived, as they thought, several Men walking up and down among the Tombs that were there. And they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, *what means this?*

The Shepherds then answered, Did you not see a little below these Mountains, a *Stile*, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that *Stile* there goes a Path that leads directly to *Doubting-Castle*, which is kept by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage as you do now, even till they came to that same *Stile*. And because the right way, was rough in that place, they chose to go out of it into that Meadow, and there were taken by *Giant Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that the saying of the Wise-Man might be fulfilled, *He that* Prov. 21.
wandereth out of the way of understanding, 26.
shall remain in the Congregation of the dead. Then *Christian* and *Hopful* looked upon one another, with tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the
 Shepherds

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Shepherds had them to another place in a Bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian*, *what means this?* The Shepherds told them, this is a by-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birth-right, with *Esaú*; Such as sell their Master, with *Judas*; such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Annanias* and *Sapphira* his Wife.

A By-way to
Hell.

Hope. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?*

Shep. Yea, and held it a long time too.

Hop. How far might they go on in Pilgrimage in their day; since they notwithstanding were thus miserably cast away?

Shep. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need to cry to the strong for strength.*

Ship. Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a de-
fire-

for they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Celestial City, if they have skill to look through our * Perspective-Glass. The Pilgrims then lovingly accepted the Motion: So they had them to the top of an high Hill, called * Clear, and gave them their Glass to look. Then they assayed to look; but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the Glass, yet they thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang this Song.

* The Shepherd's Perspective-Glass.
* The Hill Clear.

The fruits of
servants fear.

Thus by the Shepherds, Secrets are reveal'd,
which from all other men are kept conceal'd:
Come to the Shepherds then, if you would
see

things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a Note of the way. Another of them, bid them beware of the flatterer. The third bid them take heed that they sleep not upon the enchanted Ground. And the fourth, bad them God speed. So I awoke from my Dream.

* A two-fold Caution.

And

*The Countrey
of Conceit,
out of which
came Ignorance.*

*Christian
and Ignorance
both
some talk.*

*The ground
of Ignorance's
hope.*

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a little below these Mountains, on the left hand, lieth the Countrey of Conceit; from which Countrey there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Countrey; and his name was Ignorance. So Christian asked him, *From what Parts he came?* and *whether he was going?*

Ign. Sir, I was born in the Countrey that lieth off there, a little on the left hand; and I am going to the Celestial City.

Chr. But how do you think to get in at the Gate, for you may find some difficulty there?

Ign. As other good people do, said he.

Chr. But what have you to shew at that Gate, that may cause that the Gate should be opened to you?

Ign. I know my Lord's will, and have been a good liver, I pay every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Countrey, for whither I am going.

Chr. But thou canst not in at the wicket-gate; that is, at the head of the way, thou canst in hither through this lane, crooked lane, and therefore I fear however thou mayest think of thy self, thou

the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.

Ign. Gentlemen, ye be utter strangers to me, I know you not, be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our Countrey. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Countrey the next way into the way.

He saith to every one, that he is a fool.

When Christian saw that the man was wise in his own conceit; he said to Hopeful, whisperingly. *There is more hopes of a fool than of him.* And said moreover, *when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one, that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already? and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said Hopeful,

Prov. 26. 11.

Eccles. 10. 3.

How to carry it to a fool.

Let Ignorance a little while now muse on what is said, and let him not refuse Good counsel to embrace, lest he remain still ignorant of what's the chiefest gain.

God

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God saith, Those that no understanding have,
(Although he made them) them he will not
save.

Hope. He further added, it is not good,
I think to say all to him at once, let us
pass him by, if you will, and talk to him
anon, even as he is able to bear it.

Matth. 12. 45.
Prov. 5. 22.

The destruc-
tion of one
Turn-away.

Christian
relateth his
Companion
a story of
Little-
Faith.

So they both went on, and *Ignorance*
he came after. Now when they had
passed him a little way, they entered into
a very dark Lane, where they met a man
whom seven Devils had bound with se-
ven strong Cords, and were carrying of
him back to the door that they saw on
the side of the Hill. Now good *Christian*
began to tremble, and so did *Hopeful* his
Companion: Yet as the Devils led away
the man, *Christian* looked to see if he
knew him, and he thought it might be
one *Turn-away* that dwelt in the Town of
Apostacy. But he did not perfectly see
his face; for he did hang his head like a
Thief that is found: But being gone past,
Hopeful looked after him, and espied on
his back a Paper with this Inscription,
Wanton Professor, and damnable Apostate.
Then said *Christian* to his Fellow, Now I
call to remembrance that which was
told me of a thing that happened to a
good man hereabout. The name of the
man was *Little-Faith*, but a good man,
and he dwelt in the Town of *Sincere*.
The thing was this; At the entering in
of this passage, there comes down from

Broad-

Broad-way-gate, a Lane, called *Dead man's Lane*; so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened at that time, to come down the Lane from *Broad-way-gate*, three sturdy Rogues; and their names were *Faint-heart*, *Mistrust*, and *Guilt*, (three Brothers) and they espying *Little-Faith* where he was, came galloping up with speed: Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came up all to him, and with threatening language bid him stand. At this *Little-Faith* look'd as white as a clout, and had neither power to fight, nor flee, Then said *Faint-heart*. Deliver thy Purse; but he making no hast to do it, (for he was loath to lose his Money) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, Thieves. With that *Guilt* with a great Club that was in his hand, struck *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by. But at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-Gence* that dwells in the City of *Good-confidence*, they betook themselves to their heels, and left this good

Broad-way-gate.
Dead man's Lane.

Little-Faith
robbed by
Faint-heart,
Mistrust,
and *Guilt.*

They got a-
way his Sil-
ver, and
knockt him
down.

good man to shift for himself. Now after a while, *Little-Faith* came to himself, and getting up, made shift to scramble on his way. This was the story.

Hope. *But did they take from him all that ever he had?*

Little-Faith
lost not his
best things.

1 Pet. 4. 12.

Little-Faith
forced to beg
to his Jour-
neys end.

He kept not
his best
things by his
own cun-
ning.

2 Tim. I. 14.

Chr. No: the place where his Jewels were, they never ransack'd; so those he kept still; but as I was told, the good man was much afflicted for his loss. for the Thieves got most of his spending money. That which they got not, (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell) But beg, and do what he could, he went (as we say) with many a hungry belly the most part of the rest of the way.

Hope. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Celestial Gate?*

Chr. 'Tis a wonder, but they got not that; though they mist it not through any good cunning of his; for he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so 'twas more by good providence, than by his endeavour, that they mist of that good thing.

Hope. *But it must needs be a comfort to him, that they got not this Jewel from him.*

Chr.

Chr. It might have been great ^{2 Pet. 1. 9.} comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away his money: indeed he forgot it a great part of the rest of his Journey; and besides, when at any time, it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow all.

Hope. *Alas poor man ! this could not but be a great grief unto him.*

Chr. Grief! Ay, a grief indeed! would ^{He is pined by both.} it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

Hope. *But 'tis a wonder that his necessity did not put him upon selling, or pawning some of his Jewels, that he might have*
I there-

Christian
snatcheth his
fellow for
unadvised
speaking.

therewith to relieve himself in his Journey.
Chr. Thou talkest like one, upon whose
head is the shell to this very day: for
what should he pawn them? or to whom
should he sell them? In all that Coun-
trei where he was robbed his Jewels
were not accounted of, nor did he want
that relief which could from thence be
administred to him? Besides, had his
Jewels been missing at the Gate of the
Celestial City, he had (and that he knew
well enough) been excluded from an In-
heritance there; and that would have
been worse to him than the appearance
and villany of ten thousand Thieves.

Heb. 12. 16.

Hope. Why art thou so tart my Brother?
Esau sold his Birth-right, and that for a
mess of Pottage; and that Birth-right was
his greatest Jewel: and if he, why might
not Little-Faith do so too?

A Discourse
about Esau
and Little-
Faith.

Chr. Esau did sell his Birth-right in-
deed, and so do many besides; and by
so doing, exclude themselves from the
chief blessing, as also that Castiff did.
But you must put a difference betwixt
Esau and Little-Faith, and also betwixt
their Estates. Esau's Birth-right was Ty-
pical; but Little-Faith's Jewels were not
so. Esau's belly was his God, but Little-
Faith's belly was not so. Esau's want lay
in his fleshy appetite, Little-Faith's did
not so. Besides, Esau could see no fur-
ther than to the fulfilling of his Lusts;
For I am at the point to die, said he, what
good will this Birth-right do me?

Esau was ru-
led by his
lusts. Gen.
25. 32.

But *Little-Faith*, though it was his lot to have but a *little Faith*, was by his *little Faith* kept from such extravagancies, and made to see and prize his Jewels more, than to sell them, as *Esa*u did his Birth-right. You read not any where that *Esa*u had *Faith*, no not so much as a *little*: Therefore no marvel, if where the flesh only bears sway (as it will in that man where no *Faith* is to resist) if, he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the *As*s, who in her occasions cannot be turned away. When their minds are set upon their Lusts; they will have them whatever they cost. But *Little Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above: Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with Hay? or can you perswade the *Turtle-Dove* to live upon Carrion, like the *Crow*? Though faithless ones can for carnal Lusts, pawn, or mortgage to, sell what they have, and themselves outright to boot; yet they that have *Faith*, *Saving Faith*, though but a little of it, cannot do so. Here therefore, my Brother, is thy mistake.

*Esa*u never had Faith.

Jer. 1. 24.

Little-Faith could not live upon *Esa*u's Potage.

A comparison between the *Turtle-Dove* and the *Crow*.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

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Chr, Why I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But Christian, *These three fellows, I am perswaded in my heart are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the Road? why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brusk with them, and have yielded when there had been no remedy.*

Hopeful
singers.

No great
heart for
God where
there is but
little faith.
We have
more courage
when ou'
than when
we are in.

Chr. That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, Little-Faith had none; and I perceive by thee my Brother, hadst thou been the man concerned, thou art but for a brusk and then to yield. And verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless pit; who, if heed be, will come to their aid himself, and his voice is as the roaring of a Lion. I my self have been engaged as this Little-Faith was, and I found it a terrible thing. These three Villains set upon me,
and

Psal. 5. 8.
Christian
is his own
experience
in this case.

and I beginning, like a *Christian*, to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my Life for a Penny, but that, as God would have it, I was cloathed with Armour of Proof. Ay, and yet, though I was so harnessed, I found it hard work to quit my self like a Man; no Men can tell what in that combat attends us, but he that hath been in the battel himself.

Hope. *Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.*

Chr. True, they have often fled, both they and their Master, when *Great-Grace* hath but appeared; and no marvel, for he is the *King's Champion*. But I tro, you will put some difference between *Little-Faith* and the *King's Champion*; all the *King's Subjects* are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little Child should handle *Goliath* as *David* did? or that there should be the strength of an Ox in a *Wren*? Some are strong, some are weak, some have great Faith, some have little; this man was one of the weak, & therefore he went to the walls.

*The King's
Champion.*

Hope. *I would it had been Great-grace for their sakes.*

Chr. If it had been he, he might have had his hands full. For I must tell you, that though *Great-grace* is excellent good at his Weapons, and has, and can; so long as he keeps them at Swords point, do well enough with them; yet if they

get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do.

Who so looks well upon *Great-graces* face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea once I heard that he should say, (and that when he was in the Combat) *We despaired even of life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Haman* and *Hizekiah* too, though Champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him, that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Job 42:16.
Leviathan's
Ardiness.

Besides, their King is at their whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And, of him it is said, *The Sword of him that layeth at him cannot bold; the Spear, the Dart, nor the Habergeon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flee, Sling-Stones are turned with him into stubble, Darts are counted as stubble, he laugheth at the shaking of a Spear: What can a Man do in*

this

this case? 'Tis true, if a Man could at every turn have Job's Horse, and had skill and courage to ride him, he might do notable things. For his Neck is clothed with Thunder; he will not be afraid as the Grasshopper; the Glory of his Nostrils is terrible; he paweth in the Valley, rejoiceth in his Strength, and goeth out to meet the Armed Men. He macketh at fear, and is not affrighted, neither turneth back from the Sword. The Quiver ratteth against him, the glittering Spear, and the Shield. He swalloweth the Ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets Ha, ha; and he smelleth the Battle afar off, the thundring of the Captains, and the shoutings.

The excellent Metal that is in Job's Horse.

But for such Foot-men as thee and I are, let us never desire to meet with an Enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: He would swagger, ay he would: He would as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who so foiled, and run down with these Villainies as he?

Job. 39. 19.

When therefore we hear that such Robberies are done on the King's Highway, two things become us to do:

I 4.

First,

First to go out harness'd, and to be sure
to take a shield with us: For it was for
want of that, that he that laid so lustily
at *Leviathan* could not make him yield.
For indeed, if that be wanting, he fears
us not at all. Therefore he that had skill
hath said, *Above all take this Shield of
Faith, wherewith ye shall be able to quench
all the fiery darts of the wicked.*

Ephes. 6. 16.

'Tis good to
have a con-
voy.

Exod. 33.
25.

Psal. 3. 5, 6,
7, 8.

Psal. 27. 1, 2,
3.

Isa. 10. 4.

'Tis good also that we desire of the
King a Convoy, yea that he will go with
us himself. This made *David* rejoyce,
when in the Valley of the shadows of
death; and *Moses* was rather for dying
where he stood, than to go one step
without his God. O my Brother, if he
will but go along with us, what need we
be afraid of ten thousands that shall set
themselves against us, but without him,
the proud helpers fall under the slain.

I for my part have been in the fray be-
fore now, and though (through the good-
ness of him that is best) I am as you set
alive: yet I cannot boast of my man-
hood. Glad shall I be, if I meet with no
more such brunts, though I fear we are
not got beyond all danger. However,
since the Lion and the Bear have not as
yet, devoured me, I hope God will also
deliver us from the next uncircumcised
Philistine. Then Sang *Christian*.

Poor Little-Faith! Hast been among the
Thieves! Was't robb'd! Remember this, who sa believ'st
And

The Pilgrims Progress:

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And get more Faith; then shall you Vi-
sitors be
Over ten thousand, else scarce over three.

So they went on, and Ignorance follow-
ed. They went then till they came at a
place where they saw a way put it self
into their way, and seemed withal, to lie
as straight as the way which they should
go; and here they knew not which of
the two to take, for both seemed straight
before them; therefore here they stood
still to consider; And as they were
thinking about the way, behold, a man
black of flesh, but covered with a very
light Robe, came to them, and asked
them, why they stood there? They an-
swered, They were going to the Celestial
City, but knew not which of these ways
to take. Follow me, said the man, it is
thither that I am going. So they follow-
ed him in the way that but now came in-
to the Road, which by degrees turned,
and turned them so from the City, that
they desired to go to, that in little time
their faces were turned away from it;
yet they followed him. But by and by
before they were aware, he led them
within the compass of a Net, in which
they were both so entangled, that they
knew not what to do; and with that,
the white robe fell off the black man's back;
then they saw where they were. Where-
fore there they lay crying some time, for
they could not get themselves out.

A way and I
a way.

The flatterer
finds them.

Christian
and his fel-
low de-
luded.

They are ta-
ken in a Net.

They bewail
their condi-
tion.

Prov. 29. 5.

Psal. 17. 4.

A shining
one comes to
them with a
whip in his
hand.

Prov. 29. 4.

Dan. 11. 32.

2 Cor. 11.

13, 14.

Chr. Then said *Christian* to his fellow, Now do I see myself in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise men, so we have found it this day: A man that flattereth his Neighbour, spreadeth a Net for his foot.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the Destroyer. Here *David* was wiser than we; for saith he: Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer. Thus they lay bewailing themselves in the Net. At last they espied a shining one coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, he asked them when they came? and what they did there? They told him, that they were poor Pilgrims, going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, said they, follow him, for he was going thither too. Then said he with the Whip, it is Flatterer, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the Flatterer. Then he asked them,

them, saying, Where did you lie the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds a note of direction for the way? They answered; Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No, He asked them why? They said they forgot. He asked moreover, If the Shepherds did not bid them beware of the Flatterer? They answered, Yes: But we did not imagine, said they, that this fine-spoken man had been he.

They are examined, and convicted of forgetfulness.

Deceivers: fine-spoken. Rom. 16:18.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said; As many as I love, I rebuke and chasten; be zealous therefore, and repent. This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, Singing.

Deut. 25:1. 2 Chron. 6:26, 27.

Rev. 3:19. They are whipt, and sent on their way.

Come hither, you that walk along the way;
See how the Pilgrims fare, that go astray:
They caught are in an intangling Net,
Cause the good Counsel lightly did forget.
'Tis true, they rescu'd were, but yet you see,
They're scourg'd to boot: Let this your caution be.

Now

Now after a while, they perceived a far off, one coming softly and alone all along the High-way to meet them. Then said *Christian* to his fellow, yonder is a man with his back toward *Sion*, and he is coming to meet us.

Hope. I see him, let us take heed to our selves now, lest he should prove a Flatterer also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going.

The Atheist
meets them.

Chr. We are going to the Mount *Sion*:

He laughs at
them.

Then *Atheist* fell into a very great Laughter.

Chr. What is the meaning of your Laughter?

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your pains.

They reason
together.

Chr. Why man? Do you think we shall not be received?

Atheist. Received; There is no such place as you dream of, in all this World.

Chr. But there is in the world to come.

Atheist. When I was at home in mine own Countrey, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City twenty years. But find no more of it, than I did the first day I set out.

Jer. 22. 13.
Eccl. 10. 15.

Chr. We have both heard and believed that there is such a place to be found.

Atheist.

Atheist. Had not I when at home, believed, I had not come thus far to seek : But finding none, (and yet I should, had there been such a Place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh my self with the things that I then cast away, for hopes of that, which I now see, is not.

The Atheist takes up his content in this world.

Chr. Then said *Christian* to *Hopeful* his Fellow, Is it true which this man hath said ?

Christian proueth his Brother.

Hope. Take heed, he is one of the Flatterers; remember what it hath cost us once already for our hearkning to such kind of Fellows, What! no Mount Sion? Did we not see, from the delectable Mountains, the Gate of the City? Also, are we not now to walk by Faith?

Hopeful's gracious answer.

* Let us go on, said *Hopeful*, lest the man with the Whip overtake us again.

2 Cor. 5. 7.

You should have taught me that Lesson, which I will round you in the ears withal; Cease, my Son, to hear the Instruction that causeth to err from the words of knowledge. I say my Brother, cease to hear him, and let us believe to the saving of the Soul.

* A remembrance of former chastisements is an help against present temptations.

Pro. 19. 27. Heb. 10. 39.

Chr. My Brother, I did not put the question to thee, for that I doubted of the Truth of our belief my self: But to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the God of this World: Let thee and I go on, knowing that we have belief

A fruit of an honest heart.

1 John 2. 21. *belief of the Truth, and no lie is of the Truth.*

Hope. Now do I rejoyce in hope of the glory of God: so they turned away from the man; and he, laughing at them, went his way.

They are come to the enchanted ground.

Hopeful begins to be drowsie.

Christian keeps him awake.

I saw then in my Dream, that they went till they came into a certain Countrey, whose air, naturally, tended to make one drowsie; if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of sleep; wherefore he said unto *Christian*, I do now begin to grow so drowsie, that I can scarcely hold up mine eyes; let us lie down here and take one nap.

Chr. By no means, (said the other) lest sleeping, we never awake more.

Hope. Why my Brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

2 Thes. 5. 6.

Chr. Do you not remember, that one of the Shepherds bid us beware of the Enchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.

He is thankful.

Eccles. 4. 9. To prevent drowsiness, they fall to good discourse.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, Two are better than one. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now then, said *Christian*, to prevent

gent drowsiness in this place, let us fall into good discourse.

Good discourse prevents drowsiness.

Hope. With all my heart, said the other.

Chr. where shall we begin?

Hope. Where God began with us. But do you begin if you please.

Chr. I will sing you first this Song.

When Saints do sleepy grow, let them come hither,



The Dreamers note.

And hear how these two Pilgrims talk together:

Yea, let them learn of them, in any wise
Thus to keep ope their drowsie slumbering eyes.

Saints fellowship if it be manag'd well,
Keeps them awake, and that in spite of Hell.

Chr. Then Christian began and said, I will ask you a Question, How * came you to think at first of doing as you do now?

* They begin at the beginning of their conversion.

Hope. Do you mean, How came I at first to look after the good of my Soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen, and sold at our Fair; things, which I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the Treasures and Riches of the

the World. * also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath-breaking, and what not, that tended to deſtroy the Soul. But I found at laſt, by hearing and conſidering of things that are Divine, which indeed I heard of you, as alſo of beloved Faithful, that was put to death for his Faith and good-living in Vanity-Fair, That the end of theſe things is death. And that for theſe things ſake the wrath of God cometh upon the Children of diſobedience.

Chr. And did you preſently fall under the power of this conviction?

* Hopeful
at firſt ſhuts
his eyes a-
gainſt the
light.

Hope. No, * I was not willing preſently to know the evil of ſin, nor the damnation that follows upon the commiſſion of it, but endeavoured, when my mind at firſt began to be ſhaken with the word, to ſhut mine eyes againſt the light thereof.

Chr. But what was the cauſe of your carrying of it thus to the firſt workings of God's bleſſed Spirit upon you?

Reasons of
the reſiſting
of light.

Hope * The cauſes were, 1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for ſin God at firſt begins the conversion of a ſinner. 2. Sin was very ſweet to my fleſh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions, their preſence and actions were ſo deſirable unto me. 4. The hours in which conviction

victions were upon me, were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then as it seems, sometimes you got rid of your trouble.

Hope. Yes verily, but it would come into my mind again; and then I should be as bad, nay worse than I was before.

Chr. Why, what was it that brought your sin to mind again?

Hope. Many things, as,

1. * If I did but meet a good man in the Streets; or,

2. If I have heard any read in the Bible, or,

3. If mine Head did begin to ache; or,

4. If I were told that some of my Neighbours were sick; or,

5. If I heard the Bell toll for some that were dead; or,

6. If I thought of dying my self; or,

7. If I heard that sudden death happened to others.

8. But especially, when I thought of my self, that I must quickly come to Judgment.

Chr. And could you at any time, with ease, get off the guilt of sin when by any of these ways it came upon you?

Hope. No, not I, for then they got faster hold of my Conscience.

And then,

* When he had lost his sense of sin, what brought it again.

If

If I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes, and fled from, not only my sins, but sinful Company too; and he took me to Religious Duties, as Praying, Reading, Weeping for sin, speaking Truth to my Neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think your self well then?

Then he thought himself well.

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformatations.

Chr. How came that about, since you were now reformed?

Reformation at last could not help, and why.

Isa. 64. 6.

Gal. 2. 6.

Luke 17. 10.

Hope. There were several things brought it upon me; especially such sayings as these; All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things say, we are unprofitable: with many more such like: From whence I began to reason with my self thus: If all my righteousnesses are filthy rags, if by the deeds of the Law, No man can be justified; And, if when we have done all, we are yet unprofitable: Then

but

but a folly to think of Heaven by the Law. I further thought thus. * If a man runs an hundred pound into the Shop-keeper's debt, and after that shall pay for all that he shall fetch, yet if his old debt stand still in the Book uncrossed; for that the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

* His being a debitor by the Law troubled him.

Chr. *Well, and how did you apply this to your self?*

Hope. Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming, will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I brought my self in danger of by my former transgressions?

Chr. *A very good Application: but pray go on.*

Hope. Another thing that hath troubled me, even since my late amendments, is that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

His espying bad things in his best duties troubled him.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do, till

*This made
him break
his mind to
Faithful,
who told him
the way to be
saved.*

till I brake my mind to Faithful; for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendment, I had called him fool for his pains: but now since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?

*At which he
stared at
present.*

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

Heb. 10.

Rom. 4.

Col. 1.

2 Pet. 1.

** A more
particular
discovery of
the way to be
saved.*

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: * And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered

suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; so whom his doings, and the worthiness of them should be imputed, if I believed on him.

Chr. *And what did you do then?*

Hope. I made my objections against my believing, for that I thought he was not willing to save me. *He doubts of acceptance.*

Chr. *And what said Faithful to you then?*

Hope. He bid me go to him and see: Then I said, it was presumption: he said, No: for I was invited to come. * Then he gave me a Book of Jesus his inditing, to encourage me the more freely to come: And he said concerning that Book, That every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him what I must do when I came? and he told me, I must intreat upon my knees with all my heart and soul, the Father to reveal him to me. Then I asked him further, how I must make my supplication to him? And he said, Go, and thou shalt find him upon a Mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew

not

Matth. 11. 28.
* he is better instructed.
Matth. 24. 35.
Psalm. 95. 6.
Dan. 6. 10.
Jer. 29. 12, 13.
Exod. 25. 22.
Levit. 16. 9.
Num. 7. 8.
Heb. 4. 6.

* He is bid to
pray.

not what to say when I came : * and he bid me say to this effect, God be merciful to me a sinner, and make me to know and believe in Jesus Christ ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away : Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world ; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord, take therefore this opportunity, and magnify thy grace in the Salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden ?

Hope. Yes, over, and over, and over.

Chr. And did the Father reveal his Son to you ?

He prays,

Hope. Not at the first, nor second, nor Third, nor fourth, nor fifth ; no not at the sixth time neither.

Chr. What did you do then ?

Hope. What ! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying ?

* He thought
to leave off
praying.

Hope. * Yes, an hundred times, twice told.

Chr. And what was the reason you did not ?

* He durst
not leave off
praying, and
why ?

Hope. * I believed that that was true which had been told me, to wit, That without the righteousness of this Christ,

all the world could not save me : And therefore thought I with my self , if I leave off, I die ; and I can but die at the Throne of Grace. And withal , this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued Praying until the Father shewed me his Son.

Hab. 2. 3.

Chr. And how was he revealed unto you ?

Hope. I did not see him with my bodily eyes , but with the eyes of mine understanding ; and thus it was. One day I was very sad, I think sadder than at any one time in my life ; and this sadness was through a fresh sight of the greatness and vileness of my sins : And as I was then looking for nothing but Hell, and the everlasting damnation of my Soul , suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me , and saying, *Believe on the Lord Jesus Christ and thou shalt be saved.*

Ephes. 1. 18,

19.

Christ is revealed to him, and how.

Acts 16. 30, 31.

But I replied, Lord, I am a great , a very great sinner ; and he answered, *My grace is sufficient for thee.* Then I said, but Lord , what is believing ? And then I saw from that saying , [*He that cometh to me, shall never hunger , and he that believeth on me shall never thirst.*] That believing and coming was all one, and that he that came , that is , run out in his heart and affections after Salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes , and I asked further,

2 Cor. 12. 9.

John 6. 35.

John 6. 16.

1 Tim. 1.

15.

Rom 10. 4.

chap. 4.

Heb. 7. 24.

25.

ther ; but Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee ? And I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee ? Then he said, *Christ Jesus came into the world to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification : He loved us, and washed us from our sins in his own blood. He is Mediator betwixt God and us. He ever liveth to make intercession for us : From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his Blood ; that what he did in obedience to his Father's Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful.* And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love, to the Name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your soul indeed : but tell me particularly, what effect this had upon your spirit.*

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father,

Father, though he be just, can justly
 justify the coming sinner: It made me
 greatly ashamed of the vileliness of my
 former life, and confounded me with
 the sense of mine own ignorance; for
 there never came thought into my heart
 before now, that shewed me so the beau-
 ty of Jesus Christ. It made me love a
 holy life, and long to do something for
 the Honour and Glory of the Name of the
 Lord Jesus. Yea, I thought, that had I
 now a thousand gallons of blood in my
 body, I could spill it all for the sake of
 the Lord Jesus.

I saw then in my Dream, that *Hopeful*
 looked back and saw *Ignorance*, whom
 they had left behind, coming after.
Look, said he, to *Christian*, how far you-
 der youngster loitereth behind.

Chr. Ay, ay, I see him he careth not
 for our company.

Hope. But I tro, it would not have hurt
 him, had he kept pace with us hitherto.

Chr. That's true, but I warrante you he
 thinketh otherwise.

Hope. That I think he doth, but however
 let us tarry for him. So they did.

*Young Ignorance comes
 up again.*

Then *Christian* said to him, Come away
 man, why do you stay so behind?

Ign. I take my pleasure in walking a-
 lone, even more a great deal than in
 company, unless I like it the better.

Their Talk,

Then said *Christian* to *Hopeful*, (but
 softly) did I not tell you he cared not for
 our Company? But however, said he, come

up and let us talk away the time in this solitary place. Then directing his Speech to Ignorance, he said, Come, how do you? how stands it between God and your Soul now?

* Ignorance's hope, and the ground of it.

Prov. 28. 29.

Ignor. * I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? pray tell us.

Ignor. Why, I think of God and Heaven.

Chr. So do the Devils and damned Souls.

Ignor. But I think of them, and desire them.

Chr. So do many that are never like to come there: The Soul of the Sluggard desires, and hath nothing.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt, for leaving of all is an hard matter; yea a harder matter than many are aware of. But why, or by what, art thou persuaded that thou hast left all for God and Heaven?

Ignor. My heart tells me so.

Prov. 28. 29.

Chr. The wise man says, He that trusts his own heart is a fool.

Ignor. That is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of Heaven.

Chr. That may be, through its deceitfulness; for a man's heart may minister comfort to him in the hopes of that thing, for which

which he yet has no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together.

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a Thief: Thy heart tells thee so; Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to God's Commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments: But it is one thing indeed to have these, and another thing, only, to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's Commandments?

Chr. There are good thoughts of divers kinds some respecting our selves, some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves,

Chr. Such as agree with the Word of God. What are good thoughts?

Ignor. When does our thoughts of our selves, agree with the Word of God?

Chr. When we pass the same Judgment upon our selves which the Word passes: To explain my self, The word of God saith of

Rom. 3.
Gen. 6. 3.

persons in a natural condition. There is none righteous, there is none that doth good. It saith also, That every imagination of the heart of man is only evil, and that continually. And again, The imagination of man's heart is evil from his Youth. Now then, when we think thus of our selves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on: As the word passeth a judgment upon our HEART, so it passeth a judgment upon our WAYS; and when our thought of our HEARTS and WAYS agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Psal. 125. 5.
Prov. 2. 15.
Rom. 3.

Chr. Why, the word of God saith, That man's ways are crooked ways, not good, but perverse: It saith, they are naturally out of the good way, that they have not known it: Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heaviness of heart thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree

you with what the word saith of him. And that is; when we think of his Being and attributes as the word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, Then we have right thoughts of God, when we think that he knows us better than we know our selves, and can see sin in us, when, and where we can see none in our selves; when he thinks he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

Ignor. Do you think that I am such a fool, as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for Justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, nor actual infirmities, but hast such an opinion of thy self, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. *How dost thou believe?*

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law : or thus, Christ makes my Duties that are religious, acceptable to his Father by vertue of his Merits ; and so shall I be justified.

Chr. *Let me give an answer to this Confession of thy Faith.*

The Faith of Ignorance.

1. Thou believest with a fantastical Faith, for this Faith is no where described in the Word.

2. Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applieth it to thy own.

3. This Faith maketh not Christ a Justifier of thy person, but of thy actions ; and of thy person for thy actions sake, which is false.

4. Therefore this Faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christ's righteousness : (which Righteousness of his, is, not an act of grace, by which he maketh for Justification, thy obedience accepted of God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true Faith accepteth, under the skirt of which, the soul be-
ing

ing shrouded, and by it presented as spotted before God, it is accepted and acquitted from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tolerate us to live as we list. For what matter how we live if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what Justifying righteousness is, and, Ignorant how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea, thou also art Ignorant of the true effects of saving Faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his Name, his Word, ways and People, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from Heaven?

Ignor. What! you are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.

Hope. Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

Ignor. That is your Faith, but not mine;

Ignorance
jangles with
them.

He speaks re-
proachfully
of what he
yet knows not.

yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word: You ought not so slightly to speak of this matter: For this I will boldly affirm, (even as my good Companion hath done) that no man can know Jesus Christ but by the revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his Mighty Power; the working of which Faith, I perceive, poor Ignorance! thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Ignor. You go so fast, I cannot keep pace with you; do you go on before, I must stay a while behind.

Then they said,

well Ignorance; wilt thou yet foolish be, To slight good Counsel, ten times given thee? And if thou yet refuse it, thou shalt know E're long the evil of thy doing so: Remember man in time, stoop, do not fear, Good counsel taken well saves; therefore hear: But if thou yet shalt slight it; thou wilt be The loser (Ignorance) I'll warrant thee.

Then

Matth. 11.

28.

1 Cor. 11. 3.

Eph. 1. 18,

19.

The talk
broke up.

Then *Christian* addressed thus himself to his fellow.

Chr. Well, come my good *Hopseful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his Companion, It pities me much for this poor man, it will certainly go ill with him at last.

Hope. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

Chr. Indeed the word saith, He hath blinded their eyes, lest they should see, &c. But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question your self, for you are the elder man.

Chr. Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to mens good, and to make

The good use of fear.

The Pilgrims Progress.

Job 28. 39.

Psal. 111.

10.

Prov. 17.

ch. 9. 10.

make them right; at their beginning to go on Pilgrimage.

Chr. *without all doubt it doth; if it be right; for so says the word, The fear of the Lord is the beginning of Wisdom.*

Hope. How will you describe right fear?

Right fear.

Chr. *True or right fear is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin,

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God; his Word, and Ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said, I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. *Why, are you weary of this discourse?*

Hope. No verily, but that I would know where we are.

Why ignorant persons
still convicted.

to the
end.

Chr. *We have not now above two Miles farther to go thereon. But let us return to our matter. * Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to still them.*

Hope, How do they seek to still them?

Chr.

Chr. * 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. * 2. In particular. 2. They also think that these fears tend to the spoiling of their Faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. well, we will leave at this time our Neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin. *Talk about one Temporary.*

Chr. well then; Did you not know about ten years ago; one Temporary in your parts, who was a forward man in Religion then?

Hope. Know him! Yes, he dwelt in Graceless, a Town about two miles off of Housby, and he dwelt next door to one Turn-back. *There he dwelt.*

Chr. Right, he dwelt under the same roof with him. Well, that man was much renowned once; * I believe that then he * He was so had many one.

had some sight of his sins, and of the wages that was due thereto.

Hope. I am of your mind, for (my house not being above three miles from him) he would oft-times come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, Lord, Lord.

Chr. He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a suddain he grew acquainted with one Save-self, and then he became a stranger to me.

Hope. Now since we are talking about him, let us a little enquire into the reason of the suddain back-sliding of him and such others.

Chr. It may be very profitable, but do you begin.

Hope. Well then, there are in my judgment four reasons for it.

Reason, why men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be religious ceaseth: Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all: not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his stomack; but now when his sickness is over and

Reason, why
they
go back.

and so his stomach eased, his desires being not at all alienate from his vomit, he turns him about, and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* Thus, I say, being hot for Heaven, by vertue only of the sense and fear of the torments of Hell; as their sense of Hell, and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happiness die; and they return to their course again.

2. Another reason is, They have slavish fears that do over-master them. I speak now of the fears that they have of men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts; namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends Religion, lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible; Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt,

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it: Though perhaps the sight of it first, if they loved that sight, might make them flie whither the righteous flie and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror: Therefore, when once they are rid of their awakenings about the terrours and wrath of God they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the busines, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Fellow that standeth before the Judge, he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the Halter, not that he hath any detestation of the offences; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts all that they may from the remembrance of God, Death, and Judgment to come.

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, Watching, sorrow for Sin, and the like.

3. Then

How the Apostate goes back.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the Godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal, and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Enchanted-Ground, and entering into the Country of Beulah, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard

Isa. 51. 4.
Cant. 2. 10,
11, 12.

heard continually the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the shadow of death, and also out of the reach of Giant Despair: neither could they from this place so much as see Doubting-Castle. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed: Yea here,

Angels.

Iſa. 62. 5.

Verse 8.

as the Bridegroom rejoyceth over the Bride, so did their God rejoyce over them. Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimages. Here they heard voices from out of the City, loud voice, saying, *Say ye to the Daughter of Zion, Behold thy salvation cometh; behold his reward is with him.* Here all the Inhabitants of the Country called them, *The holy people, the redeemed of the Lord, sought out, &c.*

Verse 11.

Verse 12.

Now as they walked in this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; and drawing near to the City, they had yet a more perfect view thereof, it was builded of Pearls and

and Precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun beams upon it, *Christian*, with desire fell sick; *Hopful* also had a fit or two of the same Disease: Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardener stood in the way; to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered, *Deut. 24.* They are the Kings, and are planted here for his own delights, and also for the solace of Pilgrims; So the Gardener had them into the Vineyards, and bid them refresh themselves with the dainties; he also shewed them there the King's Walks and the Arbours where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards.

Rev. 21. 18.

1 Cor. 3. 18.

yards to go down so sweetly, as to cause the lips of them that are asleep to speak;

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said the reflections of the Sun upon the City (for the City was pure Gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold; also their faces shone as the light.

These men asked the Pilgrims whence they came? and they told them. They also asked them, where they had lodged, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them; so they told them they would; but, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep: at the sight therefore of this River, the Pilgrims were much flin'd, but the men that went with them, said, You must

Death.

must go through, or you cannot come at the Gate.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes; but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall until the last Trumpet shall sound. *Death is not welcome to nature, though by it we pass out of this world into glory.* 1 Cor. 15.

The Pilgrims then, especially *Christian*, began to despond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the Waters were all of a depth? they said no; yet they could not help them in that case; for, said they, *You shall find it deeper or shallower, as you believe in the King of the place.* 51, 52. *Angels help us not comfortably through Death.*

They then addressed themselves to the Water, and entering, *Christian* began to sink, and crying out to his good friend *Hopeful*; he said, I sink in deep Waters, the Billows go over my head, all his waves go over me, *Selah.*

Then said the other, Be of good cheer my Brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death hath compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember

Christian's conflict at the hour of death.

member nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and hearty tears that he should die in that River, and never obtain entrance in at the Gate: Here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hopgoblins and evil Spirits; For ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's head above water; yea sometimes he would be quite gone down, and then e're a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer, 'Tis you, 'tis you they wait for; you have been *Hopeful* ever since I knew you: and so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of

the

the wicked, There is no band in their death, but their strength is firm, they are not troubled as other men, neither are they plagued like other men. These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream that Christian was in a muse a while; to whom also Hopeful added this word, Be of good cheer, Jesus Christ maketh thee whole: And with that Christian brake out with a loud voice, Oh I see him again! and he tells me, When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee. Then they both took courage, and the Enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow; Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the River, they saluted them, saying, we are ministering Spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the Gate, now you must note that the City stood upon a mighty

Christian delivered from his tears in death. Isa. 40. 2.

The Angels do wait for them so soon as they are passed out of this world.

*They have
put off mor-
tality.*

mighty hill, but the Pilgrims went up that hill with ease, because they had these two men to lead them up by the arms; also they had left their *Mortal* Garments behind them in the River: for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed, was higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

Heb. 12. 22,
23, 24.
Rev. 2. 7.
Rev. 3. 4.

The talk that they had with the shining Ones, was about the glory of the place, who told them, that the beauty and glory of it was inexpressible. There, said they, is the Mount *Sion*, the heavenly *Jerusalem*, the innumerable company of Angels, and the Spirits of Just men made perfect: You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: and when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again, such things as you saw when you were in the lower Region upon the earth, to wit, sorrow, sickness, affliction, and death, for the former things are passed away. You are going now

Rev. 22. 7.

Isa. 67. 1, 2.

now to Abraham, to Isaac, and Jacob, and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, what must we do in the holy place? To whom it was answered, you must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown; even the fruit of all your Prayers, and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the Holy One, for there you shall see him as he is. There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant voice of the mighty One. There you shall enjoy your friends again; that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy Place after you. There also you shall be clothed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of

Isa. 65. 14.

Gal 6. 7.

John 3. 2.

1 Thes. 4.
13. 14, 15,
16.
Jude 14.
Dan. 7. 9, 10.
1 Cor. 6. 2, 3.

of Judgement, you shall sit by him ; yea, and when he shall pass Sentence upon all the workers of iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were, his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumper, and be ever with him.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones; These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.*

Rev. 19.

There came out also at this time to meet them, several of the King's Trumpeters, cloathed in white and shining Rayment, who with melodious noises, and loud, made even the Heavens to echo with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the world; and this they did with shouting and sound of Trumper:

This done, they compassed them round

on every side; some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound, would, by mixing their Musick, with looks and gestures, still signify to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them: And now were these two men, as 'twere, in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to ring, to welcome them thence: but above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever; Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to*

Rev. 22. 14.

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the

the Tree of Life; and may enter in through the Gates into the City.

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate; to wit, Enoch, Moses, and Elisab, &c. to whom it was said, These Pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried in to the King, who when he had read them, said, Where are the men to whom it was answered, They are standing without the Gate, the King then commanded to open the Gates, *Thus the righteous Nation*, said he, *that keepeth truth may enter in.*

Now I saw in my Dream, that there two men went in at the Gate; and loe as they entred, they were transfigured, and they had Raiment put on that shone like Gold. There was also that met them with Harps, and Crowns, and gave them to them; the Harp to praise withal, and the Crowns in token of honor. Then I heard in my Dream, that all the Bells in the City rang again for joy; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honor, Glory, and Power, be to him that sitteth upon the Throne,*

Isa. 26. 3,

Rev. 5. 13,
14.

The Pilgrims Progress.

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Throne, and to the Lamb for ever and ever.

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men with Crowns on their heads; Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished my self among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the River side: but he soon got over; and that without half that difficulty which the other two men met with. For it happened, that there was then in that place, one *Pain-hope* a Ferry-man, that with his Boat helped him over: so he, as the other, I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly admitted to him: But he was asked by the men that look'd over the top of the Gate; *Whence came you? and what he*

Ignorance comes up to the River.

Vain-hope does ferry him over.

would have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopful* to the City, to go out, and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up and carried him through the Air, to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke, and behold it was a Dream.

The

The Conclusion.

NOW Reader, I have told my Dream to thee;
See if thou canst interpret it to me,
Or to thy self, or Neighbours, but take heed
Of self-interpreting: for that, instead
Of doing good, will but thy self abuse:
By mis-interpreting, evil ensues.

Take heed also, that thou be not extream,
In playing with the out-side of my Dream:
Nor let my figure, or similitude,
Put thee into a laughter, or a feud;
Leave this for Boys and Fools; but as for thee,
Do thou the substance of my matter see.

Put by the Curtains; look within my Vail;
Turn up my Metaphors, and do not fail:
There, if thou seekest them such things to find,
As will be helpful to an honest mind.

What of my Drofs thou findest there, be bold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core:
But if thou shalt cast all away as vain,
I know not but 'twill make me Dream again.

THE END.

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